The Pastor

APRIL ◆ NINETEEN AND FIFTY TWO

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

APRIL, 1952 • VOLUME 15 • NUMBER 8

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THE COVER: The drawing on this month's cover shows a view from the Empty Tomb on Easter Morning as conceived by Artist Ernest A. Pickup, Nashville, Tenn.

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

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EDITORIAL

Biblical Theology and the Pulpit

E "Rediscovery" of the Bible as the source book eology has not gone far enough—it has not reached ulpit. Brilliant exceptions may here and there be ssed but they merely serve to point up the lack of lical basis in the average contemporary sermon.

startling example of this is to be seen in a recent of a popular journal, where a widely known minister ered the question of a young ministerial student as books which would be of most value to him. In the iven were titles dealing with church organization, ces, publicity, the church school, and church music. almost as an afterthought, the youth was advised to ribe to a widely read digest of sermons! Preaching fterthought, and not one book dealing with the ! It may be, of course, that the one who offered advice assumed that his inquirer would study the as a matter of course, but to take that for granted is highly questionable.

hen this question is raised among ministers, some guilty with unabashed boldness. For them, the Bible dated to have much relevance to our time. Men of persuasion range all the way from those who default eglect to the one who declared enthusiastically at a terial gathering that a certain American bishop knew about God than did Isaiah! Others plead not . Preach from the Bible? Of course. They take a very Sunday morning! But by various means—spiri- ation, subjectivism, questionable analogy, downright terpretation, immediate departure from the text to ealm of their own thought—the true meaning of the s lost.

e reasons for this neglect of the Bible in the pulpit nanifold. Lack of time for study is perhaps fore- Most ministers are average mortals—not men of s. To have any time left for solid study of the Bible all the books on administration, finance, and pub- have been read and the devices there suggested des- ely tried, demands genius. Lacking that, a choice o be made between neglecting the study of the Bible glecting something else. And since the practical and ing demands of "something else" are so heavy, udy of the Bible is delayed until a more convenient n which seldom, if ever, comes.

other reason for the neglect of the Bible in the pul- that it takes much more downright effort to dig out what a passage of Scripture means and then to set that meaning in a form which can be grasped by the contemporary mind, than it does to produce other types of sermons. This involves struggle with the meaning of words of ancient languages, with thought forms strange to modern ears, with historic backgrounds and customs, with ancient religions and philosophies against which the biblical writers wrought out their faith, with interrelations and interconnections of thought which seem to be contradictory but out of which some synthesis must be sought. This sets the minister a stark and forbidding task. The gentle pressures of natural inertia and intellectual and physical weariness edge the minister over into the easier and more inviting path of getting sermons out of his own mind or out of modern books.

A further reason the Bible goes begging in the pulpit is the increasing dependence of the modern minister on homiletical helps of one sort or another. The intolerable demands of a modern parish form the occasion, and the endless flow of homiletic aids the means, by which a harassed minister finds it more and more easy to use crutches than to stretch his own intellectual muscles. This process means the end of truly biblical preaching, for two reasons. For one thing, truly biblical sermons embody a depth of thought which makes it difficult to skim off their cream and pass it out to others without doing some deep thinking oneself. In the second place, the thing which makes a truly biblical sermon great is the throb of mighty forces which underlie it, caught from listening to the voice of God through the Scriptures. This subtle element of power is present less in the words of the preacher than in the timbre of the preacher's soul as he speaks. It is an overtone of eternity echoing through the message of the preacher, which can be captured only by quiet brooding over the issues of life set forth in the Bible, and an alert listening for the still small whisper of the voice of the Almighty above the discordant clamor of our disturbed days. There is no substitute for this indispensable element of reality in a man's preaching. And this cannot be gained at secondhand. Unless ministers turn away from homiletic short cuts and struggle painstakingly in the ore of the written Word itself, there can be no great biblical preaching. . . .

—From an editorial in Interpretation, *October, 1951. Used by permission.*

The Missionary Task

By EDMUND D. SOPER

The growth of independent nations in the Far East is a reality that modern missions must take into account, says this writer, who recently returned from Asia. He is the author of *The Religions of Mankind* (Abingdon-Cokesbury Press) and emeritus professor, Garrett Biblical Institute, Evanston, Ill.

SOME features of the task remain constant. This is true of the Christian task in America as well as on the mission field. First of all and through all, the aim must be to present the claims of Jesus Christ as Savior and Lord, to gather together those who accept these claims into the fellowship of the church, and to build up these groups in faith and character through the years so that they can stand on their own feet. Many years ago the task of the Christian mission was summed up in the historic statement that we should build up in every country a church which was "self-supporting, self-governing, and self-propagating." One way of stating the ultimate end and aim of the foreign mission enterprise is to say that it is being conducted to make itself unnecessary. This end has not been reached but points to the day when the fundamental purpose of the enterprise shall have been accomplished.

The task seemed relatively easy in the early days of the modern missionary movement. The well-known picture of the missionary dressed in a frock coat, preaching the gospel to a wondering group of naked savages sitting on the sand under palm trees, is about as far as many church members in America have gone in their conception of the missionary task. But this same missionary finds himself inevitably facing duties of which he may not have dreamed in his early enthusiasm. He must become an organizer of churches, a translator and printer of the Scriptures, a teacher of both children of converts and Bible-women and preachers who must take immediate charge of the flock.

Then there is the care of the physical needs of a neglected people, which means doctors and nurses and hospitals and clinics. New agricultural methods must be introduced, and in the more backward countries the people must be taught to work with tools and be made self-supporting in the strange new world into which they have been ushered. And in a few years mission stations dot the country, with all their complicated problems. All this is "old stuff" and is familiar to every student of missions. And for years to come we shall find it necessary to continue just this program.

But we are entering into a new world which presents problems not dreamed of in the old days, problems which affect the enterprise deeply and which are changing in many ways the conception of what is meant by the missionary task. So serious is the situation that the International Missionary Council is stimulating the formation of groups in every land to go into every aspect of missions, investigate every feature of the theory and practice of the enterprise, come to conclusions as to the peculiar nature of the present situation and suggest changes, no matter how drastic, in attitudes and aims and methods of procedure. In other words the leaders in the missionary movement realize that we are living in a world in convulsion and in the throes of revolution. Let us here take a look at what they see.

We live in a world in which the old empires set up by the West in the East are literally crumbling before our eyes. Holland has nothing left of her island empire southeast of the continent of Asia, and Portugal is little better off. France still clings fast to Indo-China and is really doing valiant service in keeping back the Chinese Communists from complete subjection of those twenty million people. Great Britain still holds the crown colonies of Hong Kong and Singapore and holds the reigns in the Federated States of the Malay Peninsula, but her empire as such is gone. The place of these empires has been taken by new, enthusiastic, independent nations, six of them made free since the end of World War II. There they are, India, Pakistan, Burma, Ceylon, Indonesia and the Philippines, new members in the family of nations, full of expectation and hope of a worthy future.

The effect of these sweeping changes on missions is profound. In these new nations pride in their history and their culture has brought about a revulsion against everything Western. Of course the technology and the scientific inventions and gadgets of the West are received and are applied to their own lives everywhere by the peoples of the East. But it is a different story when changes in customs, social organization, culture, and religion are proposed. No, their own traditions are better than those of the West; they want to think and to do things in their own accustomed manner. This

n Today's World

ude is teaching the missionary valuable lessons. Even if he be- s that many of the things he gs from the West are superior, ill not think of making such a estion about most of them. He t there as an emissary of America e East. His sole task is to bring gospel of Jesus Christ and show uperiority over what these peo- already have in their own re- ns. He cannot surrender that iction even though the "scandal ie Cross" will continue to stand ie way of success in his work. will always be the case as long e human heart remains dominat- y its prejudices and corruption. ie missionary is coming to realize just as soon as possible he must over to the national leaders uch of the conduct and direction ie work as they can handle. It ieir church and must develop r their direction. Not only so, it is becoming more evident as years pass that the impression most impossible to avoid in the nning—that Christianity is an rican or British religion must voided. Our religion is a uni- al religion, belonging as much ie people in Asia as it does to e in Europe and America. At present time Buddhist priests in n are declaring to their people Christianity is only a part of Occupation of their country by Americans, and will fold up n the Americans leave, now that peace treaty has been signed and atification seems sure.

China, as is well known, the ionary movement as far as the gn missionary is concerned, has ed to exist. It will be a miracle e church continues to operate— many of us believe that the cle will take place. But if and n we are able to establish re- ns with Chinese Christians n, it will be with an absolutely pendent church, independent not only in organization and authority but also in financial support. It will be a completely indigenous church.

The outlook in India and Japan—and some other countries as well—is somewhat different. But even in these lands the whole tendency is in the same direction. The Kyodan, or Church of Christ in Japan, into which the Methodist Church has merged, is a completely independent body, not under the authority of any ecclesiastical general conference or assembly in a foreign country. The missionaries are there as helpers and co-operators with the Japanese leaders, but they have no authority except as delegated to them by the Kyodan. This is entirely as it should be, but we in America should realize that the transition to a completely independent church, with all its problems of adjustment—personal, organizational and financial—requires the utmost in sympathy, understanding, and patience on both sides. In a real sense this change is the evidence of the success of our endeavors in the last century, but it requires much faith and confidence in the leadership of the nationals to lay aside certain prerogatives which have been until recently claimed without question by the missionary.

The missionary task is being made the more difficult at the present time by another accompaniment of the spirit of freedom and independent nationality which has taken possession of the East. It is the revival of the ancient religions of these lands to new vigor and aggressiveness. The Islamic world is ablaze today with renewed vitality. Pakistan is an independent nation because of the fear that Mohammedans would not be dealt with fairly by the overwhelming majority of Hindus in India. It is very evident that the rise of the Arab states in the Middle East against Israeli and Great Britain springs from a religious motive as well as political and economic.

In India the "renaissance of Hinduism," as it is called by one of their own scholars, is a most remarkable fact. The movement has many sides, but one of the most important in its influence on the missionary task is the well-nigh universal opposition against the making of converts to Christianity. Is not Hinduism older than Christianity? Is it not better fitted to the Indian temper of mind and to Indian tradition? And, after all, are not all religions essentially the same—why seek to convert any person from one religion to another? Such sentiments are to be met with everywhere in the India of today. Of course opposition to Christianity has always existed, but the universal testimony in India is that this opposition has become more vocal and assumed more subtle forms than at any time in the past. All this sums up in the necessity of emphasizing that missionaries should have a better knowledge of Hinduism, in order to discover the best methods of approach and the most favorable points of contact with the mind and heart of the Hindu people and their leaders.

And above everything else, the necessity is laid on the missionary and his backers in the churches in America to be sure of their own ground as to the uniqueness of Christianity. There is little sense in being a missionary or a supporter of the enterprise unless one is wholly assured that no other religion can compare with Christianity in its appeal to the human heart. A Christian must have the fundamental conviction that the uniqueness of his religion, this superiority over all other religions, rests upon the uniqueness of Jesus Christ as the revelation of God himself, the Creator and Sustainer of the universe and the God who *so loved the world that he gave his only begotten Son.* We have been talking about the task, but one of the tests of the success of its performance, both at home and abroad, is the depth of the conviction which we have that in Christ we have what no other religion possesses, and that the hope of the world—as well as our own personal confidence—lies in the acceptance of him as Savior.

slants on the religious

FOR AT LEAST a generation some literary and cultural critics have been bewailing the sorry state of American letters. And with good reason. The modern novel is almost always depressing, and more often than not it is filthy. There can be little doubt that much of modern life is like the artists present it; but it does seem reasonable to expect better material from these *creative* people. Why cannot they deal with healthier situations? Why do they not portray the full dimension of man, his hope as well as his despair?

Some critics have rightly lashed out at modern painting, too, with its distortion of the human body and general unintelligibility.

But few of the critics seem to be quite so disturbed about our degenerate art and its effect upon culture as Huntington Hartford, a forty-year-old millionaire, who has put his moral indignation in a privately issued brochure entitled *Has God Been Insulted Here?* His answer to this question (originally asked by Balzac) is a most emphatic *yes.*

He cites James Jones's *From Here to Eternity,* which won the 1951 National Book Award for fiction, as an example of modern literature at its lowest. It is a long story about unhappy U. S. soldiers stationed at Hawaii prior to the attack on Pearl Harbor. Motivated by hate, the characters talk in what used to be called unprintable language. Their main interests: sex and getting to be "top dog."

Hartford has an explanation for the perversion of our modern writer. He says that our country permits through freedom of communication the airing of all causes; and the cause of the downtrodden gets a good hearing. Many of the appeals to the American conscience are sound, for some groups have valid grievances. But in our society the chronic malcontent appears; and it is with him that the trouble begins.

"Of course, it is hardly possible for him to come out in the open and declare before the world, 'I'm jealous.' To a large extent the very men whom he envies started life under conditions no better or perhaps worse than his own. . . ."

The malcontent, a worthless sort himself, seeks out a group of people in genuine need. Since he appears to be concerned about the welfare of everyone, he is readily accepted by a good group. But one malcontent attracts others, and soon the group has plenty of cranks. "It is not long before the malcontents of a group which used kindness and aid to the underdog as a reason for existence have become so powerful that already they can throw off the simple and spiritual point of view to which they once gave lip service . . . their ultimate aim of evil and destruction suddenly appears in full view. From the glorification of the poor to whom they have hitched their star, these malcontents have now acquired sufficient strength for the degradation of the rich; and whether they like it or not, the good people upon whom they have bestowed their kiss of death must go along with them."

The artist is lured into this group pretty easily because he is a spokesman for humanity. Having by nature an especial tenderness for the underdog, he is only too glad to offer his talent for what good it will do. This "good," once the artist is in the group and associating with the malcontents, turns out to be revolt and violence. For when the artist puts on paper his great American story it is the story of the guileless poor and the guilty rich, the implication being that redress is possible only through class revolt.

Churchmen will be wise to welcome Mr. Hartford's attack on cheap literature. This rich man is a sincere friend of healthy culture. As a matter of fact, he has set up a foundation offering qualified creative artists a mountain paradise in California where they can work free from anxieties. The foundation, he hopes, will help develop artists who have something worth while to contribute to culture.

Yet we cannot fully agree with Huntington Hartford's analysis of the corruption of the artist. While it may be true that some writers were duped by malcontents to the point of se their souls to the devil of anarch is by no means certain that all purveyors of despair followed the tern outlined by Hartford. The strong evidence to suggest that happened to many modern writers he explained in terms of the cu they inherited.

Before World War I the preva opinion in schools and colleges that history was entering a phas which all problems would be sol Man would completely conquer ture, and the result would be ha ness and plenty for everyone. W conditions did not improve as writers had been taught to exp despair rushed in and took the p of optimism.

In the Hartford analysis the gestion is present that the corrup of the modern writer paralleled corruption of society. But since H ford sees the artist almost comple separated from his fellow man by tue of his talent, he does not m much of the fact. The truth is large numbers of people from Enlightenment to the present h given themselves to the Nietzsche tum: God is dead. After this prop tion is accepted, an attempt to ca forward the concept of the dignity man breaks down.

There is a character in one Dostoevski's novels who says in fect: "If there is no God, then I God." This character tried to rat alize every evil act he performed the basis of the dictator's illusion a few murders may be necessary order to bring good to mankind whole in the future.

Paul, speaking about pagans of other day, said: *And since they not see fit to acknowledge God, gave them up to a base mind an improper conduct.* Man as God pathethic figure. His dignity come light when he recognizes himself his fellow men as children of Father.

Modern fiction, however deba cannot really insult God! Its pic of men hating each other and kil each other cries out that here is way people live in a society that abandoned God; thus this is an intentional tribute to the Lord of

—***Richard H. Rice***

The Challenge of Rural America

By BURTON C. BASTUSCHECK

rly three-quarters of the nation's rural population are without church iation. This writer suggests ways and means of meeting the problem ugh the combined effort of clergy and laity. He serves Keosauqua-Center pel Methodist Churches, Keosauqua, Ia.

HE WORD "evangelism" comes s from the Greek language, and ns the proclaiming of good news. Christian gospel is the best news given to men. It is the kind of s that can transform a life. The rch is in a special way the cus- an of that Good News.

fter nineteen centuries much of world has not yet had anything an adequate presentation of this d News. The United States, ngely enough, is no exception. surveys and studies made in dif- nt sections of the United States al that many of our rural areas upwards of three-fourths of population totally unchurched. ew years ago the writer helped rvey a rural township consisting pproximately forty families. The lts of the survey revealed that two persons in the entire town- had ever been identified with church anywhere.

ne woman explained that she had ed a church elsewhere when she a girl, but that it was so long that she couldn't remember what mination it was. She also told us she hadn't been to a worship ice in any church for many s. No person in the township any present affiliations with a rch, church school, or any other gious institution. A large num- of the families had no Bibles, and religious literature of any kind ne home.

ever mind what the name or lo- n of this particular community nt be. Its duplicate can be found nany places in rural America. n a community offers a distinct gelistic challenge that the rch of Jesus Christ will ignore to its shame.

wo questions should confront us his point. First, *why* is rural rica unreached for Christ? And second, *how* can the situation be improved?

First, *why?* There are reasons why people living in the open country are unreached by the church. We do not say that they are all valid reasons, but they do exist. Churches in sparsely settled sections cannot by themselves very well afford to pay the salary of a full-time minister. Consequently they become a part of a circuit, with two or more churches served by one pastor. Some circuits consist of as many as thirteen churches. If the minister of such a circuit could circulate each day among his people, giving a separate day to each community, he could contact each community at best only twice a month. Under such a plan he could never come to know the people well enough to understand their problems and needs, and thus minister to them in any adequate manner.

Circuits as large as that are the rare exception. The rule is that circuits are composed of from two to six churches in that many separate communities. Often these communities have little or nothing in common socially. There is the temptation, too, for the minister to devote more time and attention to the church in the community where the parsonage is located. He naturally finds it easier to visit the homes in that community more regularly, to the neglect of the "outer appointments."

After a few years of that kind of ministry, the community where the parsonage happens to be located will expect more than their share of the pastor's time and will become dissatisfied or even jealous if he tries to share his ministry more widely. After a time, to the tragic hurt of countless rural communities, a circuit becomes not a true circuit, but a place where the minister serves one of the churches as he might serve a station appointment, and neglects the other communities of his parish, except for the fact that he goes out to preach there every week or two. The inevitable result is weakened rural churches, which frequently become abandoned altogether.

As rural churches fail to thrive because of "absentee pastors" and for other reasons, the pattern has been to close churches or to consolidate rural churches. In every situation about which we know, where either of these has been done, the percentage of church members in the community has tended to decline and the interest in the church has lessened.

We are referring here to communities that have had only one church, and not to situations where interdenominational mergers have taken place, or where federated churches have been organized. We are strongly in favor of interdenominational co-operation in solving some of the rural church problems. In fact it is a necessity in many communities. It would seem that, as conditions are at present, the most logical answer is to be found in an interdenominational program. Let it be said, however, that in such a program prejudices and biases must be kept to a minimum or erased altogether—not an easy achievement.

Every community, however small, needs some integrating community organization to strengthen community life. Many times the only organization that remains to do that is the church. And when the church goes, neighborliness and fellowship start to go too.

The increasing shortage of ministers has also played its part in making the problem of reaching the rural community with an adequate church program more acute. The shortage has played a part in making circuits larger and in closing smaller churches. That is a complete study in itself and a very important one.

Now, *how* can the trend be

changed? What can we do to reach rural America for Christ and the church? The question looms larger when we realize that, even though the percentage of people who live in rural communities has been decreasing, still more than half of our children are growing up in rural sections. Rural people have larger families. What happens among our young people, regardless of where they live, is of vital importance to all of us. If our rural boys and girls grow up without a vital Christian faith, their ability as leaders will be weakened.

What can we do? One step is to emphasize stewardship more definitely among the Christian people in rural sections themselves.* The farmer, for example, is a co-worker with God in producing food and fiber for the nation. He has a stewardship responsibility to pass on the soil which is temporarily his to till, in a condition at least as good as that in which he received it. As one who works on the land, drinking in the beauties of outdoor country life, he should be encouraged to see and feel the presence and reality of God. Then it becomes only a short step to the realization that one should as a Christian steward return to God a portion of what God has given to him. Many farmers tithe and have found rich blessings in so doing.

In recent years considerable emphasis has been given to the Lord's Acre Plan. Dumont Clark is credited with instituting this plan in more recent years, and we honor him for it, but the plan really existed among the people of Old Testament days. When a farmer goes out to his field each day and sees certain rows of crops that have been set aside for the Lord, the Lord himself enters more truly into the whole pattern of that man's life and work. When country people catch the vision of what Christian stewardship really means, the financial condition of the church will improve.

More thought might well be given to the plan of owning a church farm. In some communities church members might be encouraged to will their farms to the church. A church-owned farm has wonderful possibilities. It could be operated in a number of ways, depending upon the details in the picture. If the farm is not too large, members could work it together, each giving a half day's work or so a week, as conditions may demand. The fellowship values in such a venture will mean much. If desired, the farm could be operated by a renter just as any other farm would be, and the rental money used to help finance the church's program. If the farm house is not occupied by a family, it might serve as a place for retreats, or cabin parties, or a quiet meeting place for committees, or even as a site for a summer church camp.

Sometimes a farmer will want to lend the church several acres of his farm as a Lord's Acre project. Every Lord's Acre project should be impressively dedicated as a thing of God.. (Incidentally, it would be a beautiful custom to dedicate a farm.)

All of this may seem like a far cry from evangelism, but it is not. For when Christian stewardship is practiced, the church will be more able to promote a vital and satisfactory evangelistic program.

We believe that more thought should be given to the preacher-farmer plan. This is by no means a universal panacea, but some ministers will richly enjoy having five or ten acres on which to grow fruits and vegetables, or to keep chickens, or a cow. Many country ministers would not care for such an arrangement at all, and when that is true they ought not to be expected to be a part of it, but others will enjoy it immensely. A good living might be possible in such a situation when the cash salary is of necessity comparatively small, and such a plan could provide a resident ministry where it might otherwise be altogether impossible.

More emphasis needs to be given to the use of lay men and women in the work of evangelism. The world cannot be won to Christ through the clergy alone. Where there is a large group of consecrated lay people who are willing to visit others and speak to them, presenting the claims of Christ, or who will speak in public church gatherings, even to the point of occupying pulpits, the w
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week to week, thus increasing
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and ministers need to go out, t
by two, as Jesus sent his disciples,
win people. There is no substit
for diligent effort, but it must be
companied by fervent prayer. Th
with the Lord and his followers wo
ing together, the Holy Spirit will
sure to crown the efforts of faith a
prayer with glorious victory.

* Rural Life Sunday is May 18 this year. Pastors can obtain preaching material on the stewardship of the soil from *Farm & Ranch—Southern Agriculturist*, Nashville, Tenn.

homiletics

What Is Christian Preaching?

By E. JEROME JOHANSON

his is the first of three installments of "What It Means to Preach the ospel," which appeared in *Theology Today* (Oct., 1951), and is reprinted ere by permission. The author is professor of Christian Theology, Hartford Theological Seminary, Hartford, Conn.

WHAT is Christian preaching? Is the sharing of the minister's own hristian experience with a given congregation? Is it the public presentation of the well-established doctrines f a particular Christian denomination? Is preaching the setting forth a clear and convincing manner of ie truths of Christianity? Is it the roclamation of the Christian ideal or personal and social conduct? Is the propagation through a vigorous ersonality of the Christian religion? preaching speaking about God? Vhat is Christian preaching?

A fresh, vigorous, and stimulating nswer to this important question has een given by a young Swedish eologian. The book in which he has iscussed the fundamental character Christian preaching has provoked onsiderable discussion in Sweden. It likely to do so elsewhere. This book ears the title *Preaching: a Study its Basic Character.*[1] Published te in 1949, this volume of 309 ages does not deal with any of the ractical problems of preaching. It ggests no sermon titles. It offers no rmon outlines. It does not present y snappy exegesis of striking texts. here are no homiletical nuggets hich can be readily expanded into rmons. But there is a sustained, rofound, and significant considera- on of what Christian preaching—hen it is Christian, and when it is reaching—really is. The book pre- nts a challenging conception of hat preaching, in the purpose of od, is intended to accomplish. The gist of this author's thought may be of interest to many who are not able to read Swedish.

The author is Gustaf Wingren, a brilliant young scholar at the University of Lund. From 1948-1951 he temporarily occupied the professorship of theology which became vacant when Professor Nygren was called to become the Bishop of Lund. He was recently (May 1, 1951) officially appointed as Nygren's successor.

The fundamental point of view which Professor Wingren stresses in his study is that preaching is a part of God's total saving work on behalf of mankind. It is a part of God's redemptive purpose, for it is one element of God's saving work within history. History as such is not redemptive. But within history God's saving work is continuously being carried on. It appeared as soon as evil appeared. It expressed itself in God's dealing with the people of Israel. It reached its culmination in the life, the death, and the resurrection of Jesus. It is continued through the activity of the Holy Spirit which accompanies the continuous proclamation of the word of God within the Church. It will attain its final goal at the end of this age: a complete and permanent victory over evil. Christian preaching is a part of what German scholars call "Heilsgeschichte," that is, a part of God's "redemptive history." (Cf. Cullmann, *Christ and Time*, p. 27 and passim. Wingren's thought has been influenced by Cullmann's book.) When the Word of God is proclaimed, when Christ is preached, when the message of the New Testament is uttered so that people see its relevance to their deepest problems, Christ himself enters their lives, and continues his redemptive work among men. The primary task of the Christian preacher is to bring about a meeting between the Word of God and the mind of man. Through proclamation the Word of God enters human life. The Word of God is a living, creative, redemptive power. It is a continuous activity of God whereby he relates himself to men.

This conception of the living Word of God, Wingren derives from modern Biblical theology, from the new Luther research, and from the recent developments in systematic theology and homiletics. Karl Barth has emphasized this point strongly. If this view of Christian preaching is correct, if it really is a part of God's total redemptive activity among men, then it follows that preaching is the most important business in the world. It deserves a man's best thought, his most diligent effort, and his complete consecration. Dr. John Lawson, who served village churches in England during the Second World War, has

[1] The Swedish title is: *Predikan; en principiell studie* (Lund: C. W. K. Gleerups Forlag, 1949).

written that "he who administers small affairs of passing interest in the church stands in need of constant reminder that this apparent routine is actually the embodiment of a momentous divine purpose to sum up all things in Christ" (*The Biblical Theology of St. Irenaeus,* London, 1948, pp. viii). How challenging is the thought that the ordinary minister in the ordinary church is, in his preaching, serving "a momentous divine purpose." Cullmann describes this same fact in this way: ". . . even the most modest service in the church of Christ belongs in the redemptive history" (*Christ and Time,* pp. 224). Such a conception of Christian preaching will never encourage a man to neglect his sermon preparation. It can serve as a stimulus, a guide, and a challenge to become a worthy herald of the saving work of God.

The Preacher and His Task

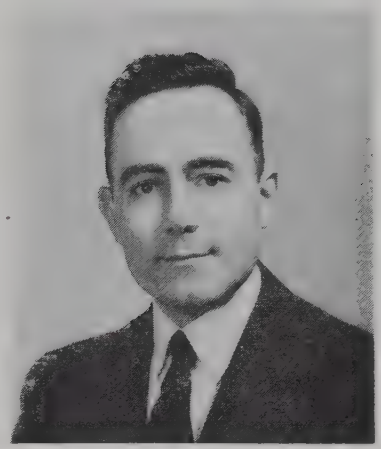
The preacher stands between two great realities: the Word of God and the assembled congregation. His task is to help bring about a personal encounter between the Word of God and the minds of men. The main thesis of Wingren's book is that ". . . in the meeting between the Word and men, that occurs for which the Word and mankind were destined" (p. 1). In many different ways this fundamental conviction is stated and elaborated. "Preaching has a single purpose," writes Wingren, "that Christ might come to those who have assembled to listen. This great aim the test itself has since it is a Biblical text" (p. 296). The Word of God is given; the minister does not create it. There it is—demanding proclamation. The assembled congregation is also given. The people gather to hear the proclamation of the Biblical message. The heart and center of that message is an event of tremendous significance: the death and resurrection of Jesus Christ. The Biblical message is not an abstract truth. It is not a world view, or a philosophy, or a code of ethics. It is a message concerning God's action whereby men have been given release from the power of evil. This message is that Jesus, who was crucified, has been raised from the dead by God's action. Christ has thereby won a decisive victory over the forces of evil. The warfare against evil still continues although the crucial victory has been won. The Gospel is the message sent out to all the people of the world to let them know that the decisive battle has been won and the ultimate victory is assured. The Gospel message is a message about something that God has done. God has acted so as to break the power of the usurper who has imprisoned man. God has set men free. This is the tremendous significance of Jesus' death and resurrection. If men will identify themselves with Christ, if they will swear allegiance to him, as soldiers do to their generals, they will have a share in his victory. To hear the message about Christ, to have faith in him, is to partake of his death, his resurrection, and his final triumph.

Preaching is not merely talking *about* God. It is letting God himself talk through a human voice. Preaching enables God's convincing, healing, and saving Word to enter human lives through human words. Preachers are not, *per se,* great men. They have no unique or peculiar gifts not possessed by other men. But through these humble human beings a great God brings a great message to humanity. "The really great preachers are only servants of the text. The living Word of God stands above, not only the ministers, but the Church. This is the primary principle of the Protestant Reformation. In the Roman Catholic view the Church, headed by the Pope, stands above the Word. That may not be the intention, but it is the fact. This fact has been made crystal clear in the recent papal promulgation of the doctrine of the Assumption of the Virgin Mary. The Word of God, according to the Protestant conception, can neither be subordinated to nor controlled by anything else. It dominates everything. The minister and the Church are only its servants; Christ is the Word made flesh. He stands Lord over all. "When Christ is preacher, the Word is preached" (p. 6). Christ is Lord over the Scriptures, Lord over the Church, Lord over his ministers, Lord over his whole kingdom.

God's Word and the listening com munity belong together. They are th two great realities which confro the minister. God's Word is neve uttered out into empty space. It always addressed to living men. Th Bible constantly describes God Word as uttered to his people. In th Old Testament it is directed towar Israel, in the New Testament it is d rected toward the new Israel, th Church. God's Word always implie God's people. "The Word and men, writes Wingren, "are destined fo each other" (p. 89).

The whole conception of preachin as the human proclamation of th living Word of God has been vigor ously expounded by Karl Barth an he has influenced Wingren. Bu Wingren is no slavish follower o Barth. He does not hesitate to de scribe the Barthian conception of sal vation as a "modern theological per version." He believes there has bee a cruel and unnecessary "tramplin down" of man, which has yielded " kind of brutal pleasure in magnifyin man's insignificance in the eyes o God." This is not true to the Scrip tures. "There is no such slander o mankind in the New Testament" (p 252). On the point of the necessar relationship between the Word an the people, Wingren also criticize Barth. The latter has put his majo stress upon God's Word. He has de scribed the Word as dwelling in lofty stratosphere. There has bee no complete Incarnation, and th Word never really enters man. Th liberal theology, against which Bart has reacted, overemphasized the im portance and activity of man. Bot positions, Wingren holds, are e roneous. The Word and the peopl belong together, the Word is give to the people. They belong togethe because they have been destined fo each other. (*To be continued ne month*)

The Organist Talks Back



By HOWARD L. STIMMEL

pastor, who was for several years a church organist, preaches to the her in the interest of reducing hard feelings and improving the wor- service. He serves First Methodist Church, Plattsburgh, N. Y.

METIMES the church organist s there were an opportunity to back" to the minister in charge. ne usually refrains for one of easons. Out of considerations of esy he may not wish to risk ling the minister's feelings. Or ner instances he may not wish pardize his job. Hence there is little good opportunity for say- plainly to ministers, district intendents, bishops, and others conduct services of worship of the things which in all good ience should be said.

enture to set down here a few se things by reason of the fact am myself both a pastor and ganist. Before entering the min- I had several years' experience hurch organist. Then and since e played for services on almost kind of instrument, from a ky little reed organ in rural ont churches to a four-manual organ in a downtown city h. Also during seventeen years ministry, I have had occasion duct services for congregations large and small with every sort gan and organist at my side. k I can see the picture clearly from the standpoint of the pul- d of the organ bench, and it is f this background of experience that I now address my fellow ministers.

Let us be clear at the beginning: a church organist properly regards the minister as the one in charge of the service and the one who therefore must make decisions when there are differences in judgment. Ideally, minister, choirmaster, and organist work together in close co-operation, but someone has to be the captain of the team. That someone is the minister. It is the minister's job to select the hymn, and he should not delegate this task to anyone else. If the minister feels himself to be so musically ignorant that he cannot make a wise selection, he should lean heavily on the judgment of the musicians on his team. But in any case, the final decision should be his. The minister, moreover, should determine how much music there is to be in the service. A psalmist admonishes us to *Sing unto the Lord . . .* and to *praise him with stringed instruments and organs.* But a service of public worship is different in mood and manner from a sacred concert, and the minister should not permit the organ and choir to run away with any service over which he presides.

In case there is a staff of ministers, there should be an agreement as to which one of the ministers gives instructions to the organist. Here, as elsewhere, too many cooks can spoil the broth. Some years ago I was playing in a church that had a regular pastor who conducted the first part of the service and a morning preacher who delivered the sermon. The preacher instructed me to play a loud, triumphant type of postlude in keeping with the rather flamboyant style of his sermons. The pastor, on the other hand, requested a quieter type of postlude so that the music would not interfere with his conversation with the members of the congregation as they left the church. So what is the organist to do when he receives diametrically opposite instructions from his superiors?

Now I want to mention a number of specific points, observance of which can go a long way toward making possible a smoother service. The minister should bear in mind the fact that his organist always wants to know what is coming up. Often an organist will make use of six or seven different books or sheets of music during an average Sunday morning service. If he is up to his job, he will arrange his music on the music rack, or somewhere within easy reach, in the order in which it is to be used. The instant one musical

portion of the service is over, the organist immediately opens his music to the next selection and arranges the stops on the organ, even though he may not play again for ten or fifteen minutes. Being always ready for the next musical portion of the service is the secret of a smooth performance. If the organist is to be ready, obviously he needs to know the end from the beginning. There may, indeed, be times when a bit of improvisation or other impromptu musical element is needed. But this can be handled best if everything else in the service which can be determined ahead of time has been agreed upon in advance.

Sometimes an organist almost sweats blood because the minister in charge has not grasped this fundamental bit of musical reality. I have served for many years as organist at Methodist annual conferences. One of the most nerve-racking experiences I have ever had in this capacity occurred a number of years ago at an ordination service. The service was long and highly liturgical, with the usual prelude and postlude, processional and recessional hymns, anthems, and a variety of responses. Up until the time actually arrived for the beginning of the prelude it was quite impossible to secure from the presiding bishop definite instructions as to procedure. The only thing to be done was for me to start playing at the appointed time, and then during the course of the prelude have the choir director whisper the instructions over my shoulder while I was playing. An experienced organist can handle a crisis like that, but in some situations the results would be disastrous! I submit, no such situation is ever necessary. It is the result of sheer thoughtlessness on the part of conference officers to whom the organist dare not talk back!

Speaking of conferences, difficult moments sometimes occur because the pastor who plays the organ for the occasion needs to be sitting within the bar of the conference and at the same time be near enough to the organ console to be able to officiate there when a hymn is unexpectedly called for. Sometimes bishops are gracious enough to give two or three minutes' warning before announcing a hymn, and when this happens the organist is grateful. For at such times there are four things which the organist must do before he is ready to play: (1) Go to the console and seat himself there, (2) turn on the power, (3) find the hymn called for, making quick mental note of the number of stanzas that are to be sung, (4) arrange a suitable selection of stops for the number of people who happen to be present in the conference church at that time.

Some of us have formed the habit of watching a bishop's hands while he presides. When, during a debate, he picks up the hymnal and opens it, one is instantly alert. The organist tries to figure out from where he sits the approximate number to which the book appears to be open, so as to facilitate his finding the hymn in the shortest possible time after the number is announced. It is obvious, of course, that some degree of advance planning can relieve the tension in these situations.

But let us get back to the regular services of the church, which, it is presumed, are always planned in advance. The minister should give the organist the hymn numbers *in writing*, together with an indication of the number of stanzas to be sung. It is often difficult to distinguish numbers like "five" and "nine" when they are announced orally, especially when the minister's back, as he stands in the pulpit, is turned toward the organist. There is always a greater sense of security when one knows that he has the correct information before him in black and white.

In many situations it is well for the organist to have this information a day or more before the service. Even an unskilled organist can often give a satisfactory performance if he has an opportunity to practice the hymns. The organist and director should *always* have the hymn numbers in time for the choir rehearsal before the Sunday on which the hymns are to be used, and no minister should ever object to a request for this advance information. In my own ministerial practice, the selection of the hymns for the next Sunday is usually the first thing I do on going to my desk on Monday morning. Where it has seemed advisa I would send the hymn number the organist and choir director postal card Monday noon. By ing some such practice a rou procedure early in the week the ter is regularly cared for and eliminates the chance of forget later.

In addition to the numbers of hymns, any special instructi which the minister has for the ganist should also be given to in advance in writing. Where t is to be a response following the toral prayer, the minister sho give the organist a written cue the prayer is written in full, thi easily accomplished. If the praye to be given extempore, the mini can determine upon a closing tence or phrase in advance wh he gives to the organist and direc Then everybody feels secure. minister can make as many pa for silent prayer as he wishes, w out wearing out his own nerves the nerves of his musical colleag Some years ago at Riverside Chu New York, I heard an organist so the chord for a response in the m dle of the pastoral prayer. A writ cue can usually forestall accid like this.

A word of caution concerning minister's instructions to his org ist: Unless the minister himself derstands the technical aspects organ playing, he should not tr tell his organist precisely how to his job. The minister can describ his organist the general effect he wishes to have produced, bu most cases it is wise to let the org ist figure out just how the effec to be secured. A minister who is norant of the technical aspects organ playing can easily make h self ridiculous at this point if h not careful. The better musician organist is, of course, the more minister can leave such matters his judgment.

Now there are a number "don't's" to be noted. At the con sion of the organ prelude the ister should not rise and say, "Le begin our worship by singing . The service has already begun. remark is not only discourteou the organist, but it also betra

lar obtuseness to the value of as a medium through which in the congregation are led into areness of God. (I am not losight of the fact that there are kinds of organ preludes which the congregation to do almost ing but worship!)

egregious example of this kind lure came to my attention in an rn city where I was playing for ies of daily noontide Lenten es. The presiding minister had y no conception of the manner mood of worship. The service cheduled to begin at 12:15. At seven minutes after twelve, he l rise and say, "Now before the e actually begins, let us sing n Number 5." The congregation l sing for several minutes. Then ptly at 12:15 the minister l say, "Now let us actually our worship by singing Hymn Poor man. He was doing his best, ie belonged behind an execu- desk rather than in the pulpit.

Some ministers have the bad habit of stopping a congregation in the midst of a hymn and then using two or three minutes to interpret the hymn or to belabor the congregation for not singing louder or faster. Or it may be that sometimes the minister will use the middle-of-the-hymn breather as an opportunity to make facetious remarks about the organist or the choir. And yet the same gentleman would doubtless object if the organist interrupted the sermon for the purpose of carrying on similar antics. The basic fact is that vaudeville is one thing and the worship of God is something else.

The following "don't" applies not only to ministers but to many laymen as well: Frequently on a bus one sees signs which read: "Don't talk to the driver while the bus is in motion." Organists sometimes wish that a similar sign could be posted prominently beside the organ console. It is a very bad practice to talk to the organist while he is playing. This often happens during the prelude or postlude. Playing an organ usually requires a high degree of concentration on the part of the organist.

It is startling and distracting to have a voice from behind suddenly boom out something addressed to the organist. At the close of a service most organists do not object if persons who like to watch the organist stand by while he is playing. But never, never speak to him until he has finished. Never touch any gadget on the organ, or stand in such a way as to impede the physical movements which the organist must make. And if two or more are standing by watching the organist play, they should refrain from conversation among themselves. The principle is, do nothing which will hamper the organist's concentration on his task. He will be glad to talk with you afterwards, but while he is playing, it is always wise to leave him strictly alone.

How to Worship

By DAVID A. MacLENNAN

parishioner who enters the sanctuary quietly and prays, earnestly seek- od, will find him, says Professor MacLennan in the third article in this . He is professor of Preaching and Pastoral Care, Yale Divinity School.

RE-POSITION" is one of the ge new terms used in the study otion and time consumption of trial workers. It describes a ce of efficient craftsmen in age, the placing of tools or ment in readily accessible so that searching or rehan- may be avoided. So a wise wife trains her husband and ren to "pre-position" clothes omestic utensils for future use. igh centuries of experience the h "pre-positions" the aids to ip.

e edifice, whether simple or rate, the Bible, hymnbooks iturgical churches the prayer , the order or pattern of wor- even the leader of worship—all are "pre-positioned." Aids to personal and corporate devotion have been fashioned and are ready to grasp. If we have prepared ourselves, the Spirit of God has his human agents and material instruments waiting to be used for the edification, the building up, of his invisible temple of living stones. So I Peter 2:5: . . . *like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ* (R.S.V.).

How can we use the aids, the tools, the forms that the ancient wisdom of the community of the Spirit provide, so that we shall offer our sacrifice worthily and "partake of all his benefits"? Some aids and forms we must use, for we are not disembodied spirits and not capable of purely spiritual worship. (Even the apparent lack of forms in Quaker worship is a form!) How can we approximate the ideal enunciated by our Lord, and worship the Eternal Spirit "in spirit and in truth"?

"Know-why" is immensely important but "know-how" cannot be dismissed because it seems to deal with the mechanics of a spiritual exercise and savors of the subjective.

One luminous counsel that comes from the saints of every age and tradition may be expressed in a saying of Goethe: "Wheresoever thou art, be wholly there." To adapt a familiar statement concerning the Christian, it does not take much of a man to worship God, but it takes all there is of him. In Psalm 86 a devout and perceptive soul prayed, . . . *unite my heart to fear thy name.* Integration of personality depends on such action. We cannot make that prayer our own unless we bring together—recollect—the scattered and fugitive elements of our personalities in concentration upon him whom we would know, enjoy, and serve.

There is a holy abandon that is

indicated as we worship. He stands at the door and knocks, and we must open the door of our minds and spirits, not casually or cautiously, but with joy. Yet consider how frequently we sit impassively, or with stoical apathy, as if we were waiting our turn in a dentist's office. When we hear the call to prayer, it would seem often as if we assumed that it was for someone else.

Caustic comments have been made concerning Protestants' self-conscious reluctance to appear pious in posture and demeanor. Of course, the attitude of spirit matters more than that of body, and standing for prayer as for praise is as primitive as kneeling. Nevertheless, posture subtly influences the spirit, even as a ceremonial gesture such as saluting the flag deepens the feeling expressed. The point here is that we must give ourselves to the great God as completely as possible in the various acts of worship.

When the worshiper of old heard the Lord God's gracious invitation: *Seek ye my face*, he did not demur or respond with a segment of himself: *my heart* [the whole of my being] *said unto thee, Thy face, Lord, will I seek* (Psalm 27:8) Worship, when it is most creative, is the soul's glad response to God, who ever takes the initiative but never coerces.

A small boy returned home from a Sunday school that met simultaneously with the senior church service and announced proudly to his parents: "I went into the big church this morning." "You didn't go all the way, did you?" asked the father a little anxiously. To which the youthful adventurer answered, "Sure I did! How can you go just part way into church?"

It is possible in a physical sense to be totally inside the house of worship, and yet only just part way in. To occupy space in a pew does not necessarily mean that we enter into the full experience of divine worship.

Does this mean that we must strain and agitate ourselves, work ourselves up, as we say, in order to receive all his benefits? On the contrary, we should enter quietly and, taking our places, offer silent prayer for those who minister and for all who worship. To do so sincerely should mean that we relax our tautened spirits and tense bodies in God's presence.

As in other denominational manuals, The Book of Common Worship of the Presbyterian Church in the U.S.A. opens with a section entitled "Preparation for Worship—The People's Preparation." Among the prayers suggested is one that strikes the key, indeed, the petition furnishes the key whereby we can begin worthy participation even while the church is silent or while the organ prelude proceeds: "O God, who makest Thyself known in the stillness: Make me to know Thy presence in this sacred place; make me to be of the company of brave saints who have worshipped here in spirit and in truth; through the voices of men and the instruments of praise lift my heart to Thee; and so, O Lord, purify my life, that going forth into the world, I may go in Thy strength and in Thy love, through Jesus Christ our Lord. Amen."

It may be as simple a prayer as "Father, thou art here and I thank thee. Forgive my sins. Help me to offer thee my best. Even now thou art giving me thy peace and thy joy. Speak through our minister the word we need." Thereafter, before the service begins (although in a profound sense it has begun with the first impulse to see Him), it may prove helpful to think of the blessings of the day, the meaning of the particular season of the Christian Year, and to pray quietly for all present and for all whose special needs are known to us. For persons to whom unguided meditation is difficult, devotional reading of the Bible or hymnal may furnish a theme for meditation.

One valuable aid to participation is to realize that in the simplest pattern of worship a dual movement may be traced. There is both an ascending and a descending movement. A processional hymn, a call to worship, the invocation, other types of prayer, the praises offered by choir and congregation, the offering of gifts, these all represent the ascending movement. The descending movement, God coming down "our souls to meet," includes the reading and preaching of the Word thro Scripture and sermon.

Despite the imperfections of worship, one senses the Holy Spi guidance in its development w consideration is given to its c prehensive character and to the m ner in which the principle of alte tion—of effort and repose, communication and receptivity, prayer and praise—operates wi the structure of common worship cording to the various rites Christ's Universal Church. Chris worship derives from two m sources, the synagogue and Upper Room. When both strands woven into the order we follow, tive participation precludes neg of any vital area of human need.

Maximum participation in w ship to the end that we m glorify God and enjoy him foreve our objective. Soren Kierkegaa famous illustration from the the gives the correct picture of our p in this greatest drama of the s Kierkegaard pointed out that o narily the congregation thinks itself as an audience (do we erro ously speak of the environment worship as the auditorium?) whose particular benefit the mini and choir give their performa God's relation to this spectacle sembles that of an absentee pl wright or producer.

But, insists the provocative Da the true picture is radically differ The church is a stage rather tha theater. The congregation is the of actors, the minister and choir the prompters giving cues from wings. The audience is God. U each of us in the "company" m obligation to play our role since and fully. We must listen for "cues," and respond with our utm for the highest. The divine audie expects our best, is present to ev it. Such a conception of divine w ship recalls the explanation of veteran actor who, asked by a ginner the secret of his success, plied, "In every audience there king. Play to the king!" In ev service of the church the audienc the King of all the world, wh also the God and Father of our L Jesus Christ, and our Father. P pray, and praise to the King!

A Proposed Order for Holy Communion

By R. P. MARSHALL

The article "I Move to Amend the Ritual" (Sept. issue), favoring a modernization of the communion service, evoked comments both pro and con from our readers. The following article is Pastor Marshall's answer to the problem. He serves St. John's (Methodist) Church, Sunbury, Pa.

ME months ago the writer was by the editor of the *A.M.E. Zion erly Review* to prepare a suggested for Holy Communion for consid- n of that denomination. The fol- is a revision of the material hed in that quarterly.

s generally conceded by students rgy that the orders for Holy Com- n in all branches of the church fficient in some elements, but any ot at revision of the liturgy is to be fraught with danger, for are theological, as well as tradi- questions which keep intruding. we find that in the most recent n of the Methodist liturgy there m for criticism on the grounds hanges in the wording of the of consecration and the prayer nble access seem to make us lean e too far toward a modernistic otion of the rite. And, on the other the "full order" is thought by o be unnecessarily long. (This is valid objection, for the service is ng when performed according to ons.)

re are, however, valid criticisms of wn, as well as other orders of p. Some of these should be noted First, the *prayer for the church* be brought back to its place in st part of the service, traditionally the Liturgy of the Catechumens. aving this out (a mistake which back to Wesley's time), we have mething of the feeling of corpo- orship, and even those who are urgically trained sense that some- is missing. In the following re- I have brought it back to its place, dividing it into several by responses given by clergy and gation. The argument for this is twofold: (1) that we may the impression of undue length, 2) that we may get back to the t emphasis upon lay participation service.

here let me say that the whole of Protestant worship is found return to congregational partic- ipation. The medieval mass had become a duet between priest and server, while the people sat in silence and waited for the dramatic moment when, by the words of the priest, the wafer should become the Body of Christ. This was contrary to early church doctrine and practice, and the Reformers undertook to restore the primitive action of minister and people jointly worshiping God. The word "liturgy" properly means "service," and that service was worship in all of life. The Reformers restored to the Holy Communion the participation of the laity, but through a mistaken desire to avoid all semblance to Roman ceremonial, some Protestants became obsessed with the notion that such responses by the people were "formal," and they would have none of them.

When we study the history of worship, we find that the early church had a well-defined order of worship adapted from the synagogue service of the Jews, with the addition of distinctively Christian elements. This worship was not formal; it was free within the framework of the liturgy, which became fixed in general form at an early date. Thus the people sang, prayed, made enthusiastic responses (which, in time, became a part of the service as, for instance, the friendly little interpolation: "The Lord be with you." R. "And with thy spirit.").

The following liturgy is, of course, not in any sense original. It is compiled from various sources, coming from various non-Roman churches. The closing prayer after communion comes from the liturgy of the church of the East and has been used by several Protestant denominations in their order of worship.

Credit is due to W. S. Porter of England for suggestions contained in his book *The English Eucharist*, published by Dacre Press, Westminster. I am indebted also to Mar Eshai Shimum, patriarch of the church of the East, for his translation of the prayer noted above, which is contained in his book *The Liturgy of the Church of the East.* Other material is culled from various sources, but principally from the Book of Worship of The Methodist Church, and from the 1549 Book of Common Prayer.

A final word might be said for the benefit of Methodist readers. One objection to the use of the "full order" is that it is too long. As I said in the beginning, this is not correct, especially if the service is used exactly as directed, with nothing added. It is entirely unnecessary to deliver a short homily to each "table" of communicants. It is sufficient to let them go with the traditional words, "Arise and go in peace." It is also unnecessary to hold the elements in the hand until all are ready to partake.

You will note that I have omitted the opening sentences and responses ("God is a Spirit," etc.). While perfectly legitimate, they are entirely without liturgical justification. The Gloria in Excelsis is restored to its ancient place at the beginning of the service, as it properly belongs. Note that this great hymn is a prayer for mercy and pardon, and thus properly follows the Kyrie and the ancient prayer for cleansing. It is followed, in turn, by the reminder of Jesus' teaching in the summary of the law.

I have omitted the Responsive Reading from Isaiah 53, as it has no ancient custom behind it and serves to overemphasize the Good Friday atmosphere of communion. The ancient word for the Lord's Supper was Eucharist or Thanksgiving. It was not a sad memorial of Christ's death, but a joyous proclamation that he died for us and for our salvation and rose again for our redemption. Too often our communion services have a funereal atmosphere, and I have heard ministers say that they did not believe in celebrating Holy Communion on Easter as it threw a damper on the festivities!

In the prayer of consecration, I have placed an ancient invocation, praying that God may sanctify the elements of bread and wine. This is a typically Protestant prayer in that it places the

emphasis upon the consecration as effected by the Holy Spirit, and not by the "formula of consecration" as used in the Roman rite. Here is one of the Reformed objections to the Roman liturgy—that consecration, in their theology, is dependent upon the words, spoken by the priest: "This is my Body . . ." We believe that God, not the minister, consecrates the elements.

The oblation which follows the words of institution asks God to accept our sacrifice of ourselves along with that of Christ.

I have not been wholly consistent in placing the Agnus Dei in the Canon. I am not sure that it belongs here, but usage has allowed it. The objection made previously to the use of the Gloria in Excelsis in the Canon may be made.

The same objection may apply to the prayer of confession, but it would seem necessary to use it here. Originally, the liturgy of the faithful was supposed to take place only after the catechumens were dismissed, but with the combination of the two liturgies in one, it seems necessary to give opportunity for the communicants to pray for pardon and cleansing before taking communion.

Order for Holy Communion *

Before the beginning of the service, a processional hymn may be sung, during which the minister or ministers shall enter the chancel and stand before the holy table for a moment of silent prayer.

Then the elder or deacon (assisting the minister) *may say, or the choir may sing, the following Call to Worship:*

The Lord is in his holy temple; let all the earth keep silence before him.

Then shall the minister say, Let us pray.

Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord.

The People shall respond: Amen.

Then the minister shall lead the congregation in saying the Lord's Prayer: Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen. (*If desired, this prayer may be sung by all.*)

Then shall be said or sung the Kyrie Eleison:

Lord have mercy
Lord have mercy
Lord have mercy
Christ have mercy
Christ have mercy
Christ have mercy
Lord have mercy
Lord have mercy
Lord have mercy

Then shall the people sing or say the following ancient hymn:

Glory be to God on high, and on earth peace, good will toward men.
We praise thee, we bless thee, we worship thee, we glorify thee,
We give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty!
O Lord, the only-begotten Son Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
That takest away the sins of the world,
Have mercy upon us.
Thou that takest away the sins of the world,
Have mercy upon us.
Thou that takest away the sins of the world,
Receive our prayer.
Thou that sittest at the right hand of God the Father,
Have mercy upon us.
For thou only art holy; thou only art the Lord;
Thou only, O Christ, with the Holy Ghost,
Art most high in the glory of God the Father. Amen.

Then may the minister read the summary of divine law:

Hear what the Lord Jesus Christ hath said:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it, thou shalt love thy neighbor as thyself.

And the people may respond:

Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall the minister read the Epistle, saying, The Epistle is written in the ___ chapter of ___, beginning at the ___ verse. *When he has finished reading, he shall say,* Here endeth the reading of the Epistle.

Then a hymn may be sung.

Then the elder or deacon shall read the Gospel for the day, the people standing. Before reading, he shall The Lord be with you, *and the p respond,* And with thy spirit.

Elder or deacon: The Holy G is written in the ___ chapter o Gospel according to ___, beginni the ___ verse.

Answer: Glory be to thee, O

At the close of the Gospel, the p shall say: Praise be to thee, O C

Then shall the congregation r the Apostle's Creed, or the N Creed, following which the minister make such announcements as are essary and shall deliver the sermon.

Then, as ministers and people r ently kneel, shall be said the praye the church, the people making th sponses, either in singing or readi

Minister: Let us pray for the w state of Christ's Church, Almighty who by thy holy apostles hast taug to make prayers and supplications to give thanks for all men: we hu beseech thee most mercifully to re our prayers, which we offer unto th vine majesty; beseeching thee to in continually the Universal Church the spirit of truth, unity, and conc and grant that all they that do co thy holy name may agree in the t of thy holy word, and live in unity godly love.

Deacon or elder: Lord, hear prayer.

People: And let our cry come thee.

Minister: Give grace, O heav Father, to all bishops, elders, deacons, that they may both by life and doctrine set forth thy and living word, and rightly and administer thy holy sacraments.

Deacon or elder: Lord, hear prayer.

People: And let our cry come thee.

Minister: And to all thy people thy heavenly grace, and especiall this congregation here assembled i name to celebrate this memorial o sacrifice of Jesus Christ thy Son; with meek hearts and due reve they may hear and receive thy word, truly serving thee in holiness righteousness all the days of their

Deacon or elder: Lord, hear prayer.

People: And let our cry come thee.

Minister: And we most humbly seech thee of thy goodness, O Lor comfort and help all them, who in life are in trouble, sorrow, sickne other adversity.

Deacon or elder: Lord, hear prayer.

* Reprinted from the *A.M.E. Zion Quarterly Review*, Vol. LXI, No. I. Slightly revised by the author for publication in The Pastor.

ple: And let our cry come unto

ister: And we commend unto thy
us keeping, O Lord, all thy serv-
leparted out of this life in thy
nd fear: beseeching thee to grant
hem mercy, light, and peace, both
nd evermore.
con or elder: Lord, hear our
.
ple: And let our cry come unto

ister: Grant these our prayers,
venly Father, for Jesus Christ's
our only mediator and advocate,
iveth and reigneth with thee, in
ity of the Holy Ghost, ever one
vorld without end.
ple: Amen.
ing the singing of a hymn, the
er (or ministers) shall reverently
r the elements. (If desired, the
nts may be brought into the chan-
this time, by the ministers or by
n, and placed with reverence upon
ly table without covering.) At the
time, during the singing of the
the offerings of the people shall
eived and presented at the altar.
n shall the minister kneel be-
he holy table and pray:
ord, our heavenly Father, of whose
nty power and bountiful provi-
all good things come: we thy
e servants, according to thy in-
on of thy dearly beloved Son
Christ, do here in thankfulness
worship set before thy divine
ty these thy gifts of bread and
together with our gifts of alms
fferings, beseeching thee to ac-
hem at our hands, to the praise
lory of thy name, and to our own
t, through Jesus Christ our Lord.
ple: Amen.
n shall the minister say, The
be with you.
ple: And with thy spirit.
Sursum Corda may be either said
g:
ister: Lift up your hearts.
ple: We lift them up unto the

ister: Let us give thanks unto our
God.
ple: It is meet and right so to do.
ister: It is very meet, right, and
ounden duty, that we should at
nes and in all places, give thanks
thee, O Lord, holy Father, al-
y, everlasting God.
n shall be said or sung:
refore with angels and archangels,
vith all the company of heaven,
d and magnify thy glorious name,
ore praising thee and saying:
holy, holy, holy, Lord God of Hosts.
Heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

Amen.

Then shall the minister say the prayer of consecration, standing before the holy table and facing it.

All glory and thanksgiving be unto thee, O holy Lord, almighty Father, everlasting God, for that by thine eternal word thou didst create the heaven and the earth, and all that in them is, and madest man in thine own image, that he might be partaker of thy divine nature and heavenly glory; and when the world by sin had fallen from thy grace, thou didst not forsake the work of thine own hands, but of thy tender mercy didst give thine only Son Jesus Christ, to take our flesh upon him, and therein to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of his precious death until his coming again.

Now therefore, heavenly Father, we thy humble servants earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, and to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins and all other benefits of his passion.

And we beseech thee, O Lord, to send thy Spirit upon these thy creatures of bread and wine which we in humble duty have set before thee, that they may be unto us the communion of the body and blood of thy most dearly beloved son Jesus Christ our Lord.

Who in the same night that he was betrayed, took bread

(*Here may the minister take the bread in his hands.*)

and when he had given thanks, he brake it and gave it to his disciples, saying: TAKE, EAT: THIS IS MY BODY WHICH IS GIVEN FOR YOU. DO THIS IN REMEMBRANCE OF ME. Likewise, after supper, he took the cup,

(*Here may the minister take the cup in his hands.*)

and when he had given thanks, he gave it to them, saying: DRINK YE ALL OF THIS: FOR THIS IS MY BLOOD WHICH IS GIVEN FOR YOU. DO THIS, AS OFT AS YE SHALL DRINK IT, IN REMEMBRANCE OF ME.

Wherefore, O Lord and heavenly Father, we thy redeemed and dedicated people do celebrate and make here before thy divine majesty, with these thy holy gifts, the pure and spotless oblation which thy Son Jesus Christ commanded us to make; and remembering his blessed passion, mighty resurrection, and glorious ascension, we offer unto thee this bread of eternal life, and this cup of everlasting salvation.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee, not weighing our merits but pardoning our offenses, to accept this our bounden duty and service, to the end that we, who here partake in this Holy Communion of the body and blood of thy Son Jesus Christ, may be filled with thy grace and heavenly benediction, and be numbered with thy saints both now and forever, through the same Jesus Christ our Lord: by whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory is forever thine, O Father Almighty, world without end. Amen.

Then shall the minister turn to the people and say, The Peace of the Lord be always with you.

People: And with thy spirit.

Then may be said or sung the Agnus Dei:

O Lamb of God, that takest away the sins of the world.
Have mercy upon us.
O Lamb of God, that takest away the sins of the world.
Have mercy upon us.
O Lamb of God, that takest away the sins of the world.
Grant us thy peace.

Then shall the minister and assistant(s), and all that are to receive the holy sacrament, say this prayer, devoutly kneeling:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy to gather up the crumbs under thy table, but thou art the same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat this holy bread, and drink this cup, that our sinful souls and bodies may be made clean from every stain of sin, and we may evermore dwell in him and he in us.

After this the minister shall receive the holy sacrament in both kinds, and while he is so doing, those who wish to communicate shall come and kneel at the communion rail. Unto these he shall turn and say:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the

commandments of God, and walking from henceforth in his holy ways: Take this holy sacrament to your comfort, and make now your humble confession unto God.

Then shall all those who intend to communicate join with the minister and those at the communion rail in making their confession:

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word and deed, against thy divine majesty. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name; through Jesus Christ our Lord. Amen.

Then shall the minister pray:

O Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness to all them that with hearty repentance and true faith turn unto thee; have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ, our Lord. Amen.

Then the minister shall say,

Hear what the Scripture saith to those of a humble and contrite heart: If any man sin, we have an advocate with the Father, Jesus Christ, the righteous: and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Then shall the minister administer the sacrament to all the clergy present, and after that to the people. When he delivers the sacrament of Christ's body, he shall say: The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. *And when he delivers the cup, he shall say,* The blood of our Lord Jesus Christ preserve thy soul and body unto everlasting life. (*It shall suffice that these words shall be said at the beginning of the administration. The bread should be placed in the hands of the communicants, but the wine may be taken from the tray. If there be a deacon to assist, he should administer the wine.*)

When all have communicated, the sacred symbols shall be covered by the linen cloth. Then kneeling down, the minister shall say the following prayer:

Strengthen, O Lord, the hands that have been stretched out, and have received these holy symbols of our Lord's sacrifice. Make them worthy each day to yield fruit unto thee. The mouths which have praised thee within thy holy place, do thou make fit to sing of thy glory. The ears which have heard the voice of thy praises, let them not hear the cry of alarm. The eyes which have seen thy great compassion, O Lord, let them see thy blessed hope. The tongues that have cried, "Holy, Holy, Holy," do thou assist to speak thy truth. The feet that have walked within thy church, make them to walk in the way of light. They that have eaten of this holy food do thou renew with life eternal. And with us may thy great mercy abide, both now and ever more.

Then shall the minister turn to the people and say, The Lord be with you.

People: And with thy spirit.

Minister: Go forth in peace.

People: Thanks be to God.

Then the minister, or the bishop if he be present, shall let them depart with this blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God almighty the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always.

The people: Amen.

Then may follow a hymn and the people may depart in reverent silence.

Liturgical Question Box

QUESTION: *Is not the use of the Reserved Sacrament contrary to Methodist doctrine as expressed in Paragraph 78 of the 1948 Discipline?*

ANSWER: The questioner from Louisiana takes exception to my suggestion in the September issue that some Methodist ministers are in the habit of reserving communion for use in communicating the sick. He quotes the paragraph (from the Articles of Religion, p. 29) as follows: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped."

This is a good question. The answer is somewhat complicated. In the first place, we must realize what it was that the Reformers were objecting to. This article, taken by Wesley from the Thirty-nine Articles of the Church of England, was originally the twenty-ninth of the forty-two original articles of 1553. It should be borne in mind that no Methodist is required to accept these articles except in a general way. Like the Episcopalians, we have relegated them to a subordinate place and do not require our candidates for membership to know or assent to them.

Nevertheless, as loyal Methodists, we will wish to give them honor and follow their teaching as far as we can; therefore, we will need to try to reconcile our practices to the intent of the articles.

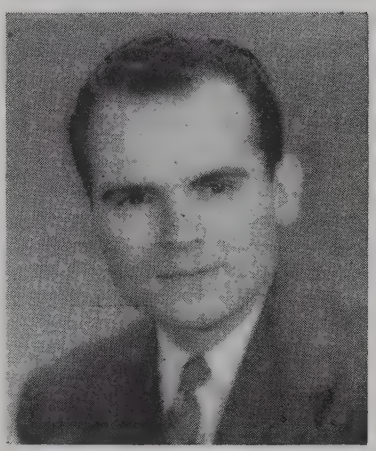
The framers of the original seem to have been aiming solely at the Roman custom of adoring the host, carrying it in processions, and surrounding it with all sorts of semi-magical practices. If we take the words literally, we will need to be careful not to "lift up" the bread at any time. Of course, this is absurd, for what was meant was that the sacrament should not be held up before the people for adoration as the transubstantiated body of our Lord. Reservation was condemned where used for such adoration. It does not seem that it was in the minds of the writers to say that none should take the consecrated bread from the church to the sick. This has been the custom in the church from earliest times. Following the publication of the articles in 1553, we find that the 1560 prayer book suggests that the people should be communicated by taking the consecrated elements from the church to them. John Calvin permitted such practices and is said to have advocated them.

The question is resolved by the consideration of the intent of the act. Are we seeking to follow Roman practices in adoring the host on the altar? Definitely not. The Methodist practice is merely an expedient, sanctified by the most universal usage since primitive times, by which we carry to the sick the same bread and wine which have been used in the communion of their brethren. We do not reserve the host on the altar; we merely carry it to the sick.

R. P. Marshall

The Crisis of Anxiety

By CARL MICHALSON



e knowledge that God really cares about man, there is security, says the ssor of Systematic Theology and the Philosophy of Religion, Drew logical Seminary. This is the second article in the series on "Faith for nal Crisis." (See "Theology for Crucial Situations," in the March issue.)

NXIETY is the psychological se peculiar to our age, and the se has become endemic.

e most obvious explanation of revalence today is to be found ie sped-up tempo of life. The iessman whose market is the l now negotiates transoceanic s within minutes. The diplomat t given intervals of months be- international decisions. The it rider no longer has the luxury horse-back ride between par- with time to read. Human s originally geared to the nds of the garden are now in etition with the atomic and the sonic.

xiety has to do with tempo, but empo that really breaks the man day is not the external beat that twentieth century affairs. It is marathon runner in our souls" ed Adler), a phenomenon as tating in the garden as in the polis. Anyone who still remem- Adam knows that.

xiety is what happens to you a motorist passes you on the vay, when you are one of three consideration for the same on, when you appear before new congregation for the first when you look at a list of s and wish your name began the letter *A*.

xiety is "the emotional re- e to danger" (Karen Horney), ers so subtle you can never be quite what they are. One is us in the face of loud threats, or indling bank account, or a re- ss disease. But this is not anxiety, it is fear; for fear is being anxious in the presence of hazards that are obvious to you. Anxiety is the hidden fear of unknown enemies. Anxiety is the emotional response to dangers so interior and so deep we do not even know we have them until the symptoms become so acute we are made aware that something is wrong.

The symptoms of anxiety may be to the spirit what a fever is to the body, visible warnings of invisible ills. The best springboard to health in many cases is a candid awareness that something is wrong. The cases that get the adverse publicity are the hypochondriacs with their exaggerated sense of sickness. Yet more people than one would dare admit die annually as a direct result of their fictitious sense of health. Nothing so obstructs the therapeutic relation as a certain kind of heroic optimism. As Carlyle has said it, "The deadliest sin of all is the consciousness of no sin."

Symptoms, however, are not what can be called co-operative. They conceal more than they reveal about one's illness. A child away at camp for the first time may come down with paralysis. Rub the limb all you wish, the child will not walk again until he is back home. A young man may go completely blind and yet no doctor find an injured optic nerve. A hand may stiffen in the act of writing a letter—a letter designed to break an engagement. A preacher may be stricken with laryngitis on consecutive Easter Sundays, yet not because his voice box is weak.

Symptoms are so evasive, psychologists find we cannot see our need without a therapist skilled in the detection of hidden meanings in symptoms. One's psychological health is generally contingent on the offices of another person who mirrors back to us our true situation.

Anxiety, when traced down from its expression in a symptom, is generally attributed to the collision deep within a person of two equally balanced forces, fear and desire. This collision is called ambivalence. A young man goes to pieces at his studies. Why? His intelligence quotient is high, he is popular with the students, he has no financial worries. His suffering is deep and hidden. He has anxiety; or anxiety is in him. He wants to be a lawyer, but his father was a doctor, and after all, the father has built up a sizable practice and much equipment and is "counting on" his son. The young man *desires* to be a lawyer but *fears* to disappoint his father. This collision of the inner world creates implosion (a word atomic physics gives us), the destruction of one's psychic health. All the young man knows is that he has gone to pieces. He cannot mobilize himself for disciplined

study. It will take a therapist to interpret his symptom and in terms of the basic anxiety that produced it.

Similarly, a man's life is haunted by an indefinable restlessness. He resides in one body, has only one set of fingerprints, and answers to one name. Yet he is beside himself: it is as if he were two, as if there were two laws warring in his members. He cannot pull himself together to do a single thing that involves complete loyalty, perfect lover, or unmixed good. He does not know why, but a therapist with the proper clue may reveal him to himself. He is broken by anxiety. Before God he suffers an ambivalence of fear and desire—the desire to be independent of God and the fear of its consequences, or the desire of serving God and the fear of staking everything on one card. Implosion shatters his spirit and like the veil of the temple he is rent in twain. He becomes a dissolute man.

This is, of course, a pre-scientific description of anxiety. It is simply biblical. There is much in Freud, of course, that was first in the Bible. And the theological interpretation of anxiety which the Danish theologian, Kierkegaard, provides has many startling parallels in subsequent psychoanalysis. Anxiety is in current usage what original sin has been in the theology of the church. Original sin is "original" because it is the first attitude in our lives. "First" is not used in a chronological sense. It is the first attitude in the sense that it engulfs our whole life. When a man falls away from God, he falls apart inside, and the chances are that he will fall against his fellow man. That is the gravity of anxiety.

The ministry of the church is often better informed than its practice would serve to indicate. It knows about the profound sickness of the human spirit but often proceeds in oblivion of it. The church preaches high ethical standards. But how can a crippled life walk a straight path? The church preaches conversion. But how can a broken spirit pull himself together long enough to "give" himself to Christ? Faith, repentance, surrender, probity are attributes of a resolute will. The anxiety-ridden spirit is dissolute. The effort of the individual man to mobilize himself in an act of surrender to either morals or God ends either in hypocrisy or chronic sickness. That is, either a man will settle for a façade or he will break in the effort to achieve the real thing.

The tragedy of so much of human life is the consequence of the anxiety at the root of one's life. Crucial situations demand decisiveness, but anxiety cripples the will. Vocation demands the giving of one's life to a single task, but an irresolute man cannot give his life away. Marriage requires the giving of one's life to a single individual, but a dissolute person cannot love. Suffering, death, doubt —all exact a decisive attitude as the prerequisite to meaning and endurance. Anxiety is the enemy that strikes from ambush when our times are critical.

Christian faith, fortunately, does not exact requirements, either ritual or moral. Its yoke is easy. The Christian faith is a gospel which holds out healing and hope in the form of a gift of love, a gift with no strings attached. A man who cannot mobilize himself inwardly may be reconciled through the graciousness of God's gift in Christ. Nothing casts out anxiety as love does, and nowhere is love revealed as it is in the holy deeds of God's Son.

People who do not find the clue to spiritual health in the Christian gospel generally develop one of a number of defensive and compensatory personality traits. Now, every citizen of God's universe has the native right, the legitimate expectancy of security in his life. He need not be anxious, considering that this is God's universe and God is who he is. Yet one develops anxiety over his welfare in the world, over his status in society, and most subtly of all, over his very being, his very life. Taking the matter in their own hands, some people overreach themselves in the matter of their securities. They become worldly and build bigger barns. They become aggressive and proud, and desire not to be as other men. They even become atheistic, secretly allowing concessions of superiority to no one, not even God. These attitudes are not generally acceptable to society and are seldom seen in bold relief. Anxieties veil themselves in soci acceptable disguises. The wor man may appear to be conscienti the good provider. The proud r be seen as the leader-type. atheist does not openly repud God; he is simply self-reliant.

Others underreach their legitin expectation for security and bec ascetic, self-effacing, and maybe e suicidal. Even these recessive tr find disguises which are much m palatable both to oneself and to onlooker. The ascetic is the s disciplined person. Self-depreciat poses as humility. And the man w is killing himself, let us say w work, is simply self-sacrificing.

The calm surface of everyday —with its humble and conscientic people, its self-sacrificing, and s reliant people—may very really a thin film on the cauldron of see ing excitement called anxiety. Nin per cent of therapy is analysis, revelation of the hidden sources of which our lives are conduct The Christian analysis suggests t the anxious man is one who li his life out of a basic irresolute toward God which introduces r lessness, spiritual illness into all li relations. Man knows, like a char ter in a Kafka novel, that someth is wrong, but he cannot quite disc the sources. How can he be expec to discern the sources of his ill wh in fact, he is living out of them? " cannot examine our wounds; t hurt too much" (Balzac). A the pist is needed to mirror our anxi spirits back to us.

There is no more effective the pist for man's most basic anxie than what the Apostle James cal the mirror of the word. *The Lor at hand. Have no anxiety about a thing, but . . . let your requests made known to God. And the pe of God . . . will keep your hearts your minds in Christ Jesus* (P 4:4-7). A life of faith is not a gru ing intellectual acceptance of w one cannot know. It is a joyful t in sources of human strength t stem from the provident, redemp hand of God.

. . . Do not be anxious, say "What shall we eat?" or "What s we drink?" or "What shall we wea . . . your heavenly Father knows

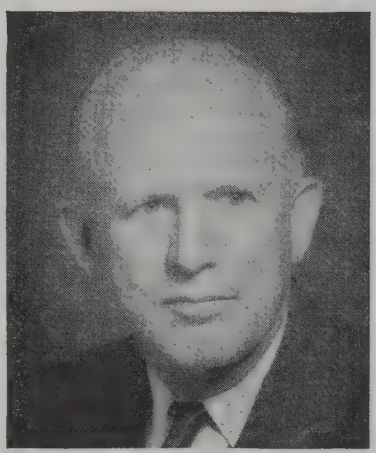
need them all (Matt. 6:31, 2). rity in God's world is our birth- . We need not retreat from it things were evil, and we ought overdo it as if things were al. "He who, when he has the d, is as one who does not have ien he has the world, otherwise vorld has him" (Kierkegaard). *umble yourselves . . . under the ty hand of God, that in due time nay exalt you. Cast all your eties on him, for he cares about* (I Peter 5:6, 7). There is no an need more basic than the to be loved. Man was made for community—with other selves and with God. The assurance in Christian faith is that though all life seems turned against you and the crowded world becomes a lonely place, the First Citizen of the universe *cares about you.* After all, the thing that really matters is not that you know the right people, but that the right people know you. There is only one social tragedy: not to be known by the right person, God himself.

. . . *As in Adam all die, so also in Christ shall all be made alive. . . . Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain* (I Cor. 15:22, 58). No anxiety is more oppressive than our ontological anxiety, the care about our very being. As soon as we are born we are old enough to die, and our whole life is a process of deciding whether we will live or die. No concern is more fundamental than what we shall do with the life we have. No decision involving our very being can bring us to peace of soul that does not openly acknowledge the God who *is* the Life.

Pastoral Opportunities for Counseling

By C. NEWMAN HOGLE

home, when it is closely related to the church, provides a variety of oral opportunities, suggested here by the pastor of the Methodist church, ort, L. I., N. Y., in an article released by the office of The Advance.



HERE are two main types of opnities for counseling which a r will discover in any kind of h he may be called upon to . First, there are those oppories where the pastor goes to ome. Second, where the home the family come to the pastor. e pastor is one of the very few ons in modern society who is expected to visit his people. In communities even this expectais losing its strength. But ordiy the pastor has not only the but the duty to visit in the s of his community. This is not the best means of discovering ons in need and establishing con- with them but very often the sphere of their own home is a place in which to face some e deeper problems of life.

obably the first opportunity for seling that a pastor will discover be with the sick and shut in. e people need something more a cheery pastoral visit. They to be helped to rethink and e the great values of spiritual Closely allied to this opportunity will be that of seeking out newcomers and counseling them about their relationship to Christ and the church. Evangelism should be more than getting large numbers of people to sign cards. It should help people to a Christian point of view and way of life. Counseling should help all the members of the family to live their religion. Still another opportunity for counseling in the home will be with the dying and bereaved. In the light of our new insights into human nature pastoral counseling takes on a deeper significance than just a routine pastoral call. There never was a greater need to take religion and the church to the home than there is right now.

Increasingly people are coming to the pastor for counsel and guidance. One of the first opportunities a pastor will have is that of pre-marriage and marriage counseling. The whole matter of laying the foundations of a happy home is at stake. Prevention here is far more valuable than much cure later.

Many people today are turning to their counselor-pastor with a variety of problems. There are the confused seeking to get their bearings, the depressed, the anxiety ridden, the fearful, those with a deep sense of guilt. There are the alcoholic, the sexually unbalanced, the social misfits, the mentally ill, those who have difficulty in getting or keeping a job, the emotionally immature. Generally these people take the initiative in seeking out that kind of pastor they feel they can trust, one who will not condemn them but try and understand them. Richard Cabot, for many years professor of social ethics at Harvard Medical School, is responsible for the statement that "the minister could be doing 75 per cent

of the healing work of the physician and could do some of it better if he only knew his business."

Increasingly, educators are recognizing the fact that the first five years of a child's life are very important. If this is so it means that a great deal of a child's education takes place by the time it is five years old. Therefore, parents are teachers and are the most important teachers.

The church needs the family at its best for its own spiritual renewal. The Christian home and Christian Church are very closely bound together. The church cannot function as it should unless it employs the home as its main reliance in Christian nurture. The family canno a Christian family or a happy fa unless it stays in the circulatio those spiritual influences of w the church is the great custod The great commission of the Ma to his disciples and to the pres day minister was "preach the Go and heal the sick."

MARRIAGE RITUAL

New Forms for an Old Ceremony

By CHARLES F. HOOD

This writer suggests that the marriage ceremony can be made more meaningful through a candlelighting service or a communion service. He serves the Dille Co-operative Parish (Congregational), LeRaysville, Pa.

THERE is more to a marriage ceremony than the mere reading of the Ritual from a manual. The marriage ceremony can have greater meaning by adding a brief candlelighting service or a communion service to it. Either of these can be effectively used to enhance the meaning and the beauty of the ceremony. The candlelighting service is particularly impressive in the evening. The communion service is in keeping with the sacredness of the holy union of man and woman.

Candlelighting Service

Two candles are placed on the altar or communion table before the ceremony. Two unlighted candles are placed also on the altar but are placed lying down. Following the pronouncement of "man and wife" and before the benediction, the minister shall take the unlighted candles and kindle them from the burning tapers on the altar, and he shall say as he lights and hands them to the bride and groom:

In the beginning God created the heaven and the earth. . . . And God said, Let there be light: and there was light.

That was the true Light, which lighteth every man that cometh into the world.

Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a stand; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The bride and groom receive the lighted candles, and the minister shall then say to them:

The first act of your married life together is to receive these glowing tapers. They were lighted from the Candle of Jesus Christ and from the Candle of the Church of God.

Our Lord Jesus was present at the marriage in Cana of Galilee. By his presence he gave sanction and sacredness to the marriage. May the living presence of our Lord sanctify your marriage this day and every day. May your new life together include him and may he forever be the foundation of your home.

You have come to the church for the solemnization of your marriage. May you ever come to the church for help and guidance in time of need and stress; in time of peace and joy. Come to the church and your lives will be blessed together.

The burning taper which you have received will be a symbol and a reminder of your love for each other and your love and dependence upon Christ and his church. Relight these same candles on the anniversary of your marriage and renew your vows one to another. You will find that your marriage will have a firm foundation and be blessed of God.

The candles will be extinguished. The bride will hand her candle to the maid of honor and the groom the best man. The minister then sh say the benediction.

Communion Service

This service can be placed in same place as the candlelight service, before the benediction. should be used only when the cou are devout church members.

Prayer of Consecration: Almig God, fountain of all blessings a grace; we humbly beseech th through thy Holy Spirit to sanct this bread and this cup which we in thy name. May these thy serva receive these elements with penit hearts and with a deep abiding fa in thee. Give us grace to rece this holy sacrament of marriage a of communion as true witnesses Jesus Christ our Lord. Amen.

Giving of the Bread: Our L Jesus Christ, on the same night which he was betrayed, took bread and blessed it and broke and gave it to his disciples sayi This is my body broken for y Take and eat this in remembra that Christ died for you and feed him in your hearts by faith.

The Cup of Remembrance: A in like manner, after they had supp he took the cup, saying: This c is the New Testament in my bloo this do ye, as oft as ye drink it, remembrance of me. Drink this remembrance that Christ died thee and be thankful.

Benediction.

Rebirth of a Downtown Church

By A. S. TURNIPSEED

ow does a downtown church with a scattered membership gain church y and enthusiasm to carry on an effective witness? Here, told by the pastor, ie first of two articles on how Dexter Avenue Methodist Church, Mont- ery, Ala, is meeting this problem.

F ONE stands on the front porch ne classic Alabama State Capitol ding in the place where Jefferson is took the oath of office as the ident of the Confederacy, he can the Romanesque building of the ter Avenue Methodist Church. building, erected in 1892, is on tgomery's main street at the cor- dividing the commercial district the area of state government dings.

1887 some leaders of Court et Methodist Church (founded in 9) promoted the organization of w congregation just five blocks their own ante-bellum build- The population of the city at time was 21,883 and there were residential sections of impor- e, the second being near the Capi- nd convenient to the new church, ter Avenue.

rom 1920 to 1930 the city grew r 43,464 to 66,079. In 1931 rt Street Church sold its historic ding and moved to the rapidly nding new Cloverdale section, ging its name to First Methodist rch. Dexter Avenue was left alone ntown. So far as I know this is only case where the downtown rch in a city is not historically mother church.

any old mansions in the neigh- ood of the church have been down to make way for com- cial and government buildings apartment houses. Many large es are now cut up into apart- s or are boardinghouses. The nted area of the city surrounds church. Near the church some 00 people live.

Since the 1920's the struggle at Dexter Avenue has been to get members from the six major sections of the city. But the vigor of neighborhood churches was too much for Dexter Avenue. The six years 1940-45 showed a loss of 656 members and a gain of 536 members, a net loss of 120.

My ministry at Dexter Avenue began on December 1, 1945. The Alabama Conference Journal for 1945 showed that each of the five strongest Methodist Churches in Montgomery had more children and youth enrolled in the church school than adults, except Dexter Avenue, which had seventy-six more adults than children and youth combined.

Each adult Sunday school class, circle in the Woman's Society of Christian Service, the one Wesleyan Service Guild, the one Methodist Youth Fellowship, seemed to go its separate way. Often leaders in these groups were not members of the church. These groups tended to be clubs, each preoccupied with its own life.

Although the elegance of the church building was proof of a one-time powerful congregation, it was inadequate for a seven-day program of Christian life in Methodism's downtown church in a city of 106,-575. The provision in the building for the church school was according to the hopeless Akron Plan. In effect the church had a one-day-a-week program—Sunday.

The need of an educational building had been recognized for some twenty years by successive pastors and some church leaders. A fund of $23,896.22 had been accumulated for that purpose.

On Sunday, March 3, 1946, without consulting anybody, I asked the church for pledges on the building fund at the eleven o'clock hour and received nearly $20,000 in pledges. From that point out I felt that the people wanted a new day at Dexter Avenue.

On October 1, 1948, a new educational building costing $125,000 was opened. Today the debt on this building is only $12,000.

With the building open we were ready to develop a program of education, recreation, social service, and general fellowship. Our problem was a scattered membership, without the advantages of social cohesion enjoyed by neighborhood churches. Also the members were drawn from a variety of cultural and economic groups. We realized that we would have to build a synthetic fellowship at Dexter. This we have done under the leadership of our directors of Religious Education.

Our seven-day-a-week fellowship involves such things as a well-developed audio-visual program for entertainment and instruction; training classes for church school teachers; classes in the meaning of church membership; and parties for individual church school classes and departments. Our people are also brought together by dinners at the

church which sometimes involve the entire membership.

A technique used in transforming the nationalism of organizations in the church into loyalty to the church as a whole is to create additional organizations that draw their membership from organizations already established. In line with this a vigorous Men's Club, an Older Youth Department, a second Wesleyan Service Guild, an Intermediate Fellowship, a Girl's World Friendship Group, a Dramatic Club, and a Primary Play Time have been organized.

A Saturday night jamboree of square dancing—begun in March, 1949—is held in the recreational hall, and is sponsored by the Youth Division but open to all. Attendance varies from 50 to 200, with an average attendance of 65.

This program is overcoming the problem of the shortage in the church school of children and youth. In 1945 the total of children and youth was 237 as against 313 adults. At the end of the 1951 conference year the total was 369 children and youth as against 421 adults, a net gain of 132 children and youth and 108 adults. Thus the program has not only reactivated the Children's and Youth Divisions but has fundamentally improved the Adult Division.

The program in the educational building has literally paid for the building itself and has paid for an enlarged budget. The per capita giving of the church has increased from $14.00 in 1945 to $28.00 in 1951. The grand total of money raised during the six-year period 1940-45 was $101,156. For the six-year period 1946-51 the grand total was $257,438 with $51,756 of this amount paid for benevolences.

Although during the last six years $92,474.26 was raised for the new building (principal and interest), the budget for the local church program was radically increased after we moved into the new building. The year before we moved into the building the expenditure for the regular church program, excluding benevolences, was $16,364. The first year in the building the program of church life was expanded and the expenditure for this program was $24,702, excluding benevolences. Since then practically the same amount has been paid each year for the local program.

The services in the sanctuary are the heart of our life at Dexter Avenue. Here all groups, elements, and organizations lose their identity in common worship of the one God. They vary from advanced liturgical services to "bush arbor" services. A well-qualified choir was organized, employing four of the best voices in town. Volunteers are organized around them. One of the most accomplished musicians in Montgomery was secured for organist. The range of music is from "He, Watching Over Israel" by Mendelssohn to "Beulah Land," according to the particular service.

The Advent season, the Lenten season, and the Thanksgiving season are fully exploited with appropriate extra-worship services. Much is made of special Sundays—Homecoming Sunday, Mother's Day, Independence Day Sunday, Labor Day Sunday. The communion service is a high occasion every first Sunday, and in addition is celebrated on Christmas Eve, New Year's Eve, Good Friday, Thanksgiving, and at times when the church is asked to dedicate itself to specific tasks.

The preaching ministry is emphasized and at the close of the sermon in the morning and at night the doors of the church are always opened for new members. Advertising in the newspapers calls attention to these services week by week. The sermon topics are always short and designed to catch the casual eye. Church attendance has increased consistently over the six years.

Visitation evangelism is worked constantly. A prospect list, always in the making, is drawn largely from religious surveys in our parish, Old Montgomery. The rolls of adult classes are constantly checked against the rolls of the church to see what church school people are not members of the church. Then class membership committees work on these people as prospects for church membership. Each year the pastor tea
classes in church membership c
posed of members of the Youth
Children's Divisions who have
joined the church.

Everything undertaken is usec
build the organic union of the chu
The building enterprise is an
ample. The classes are brought i
the endeavor as classes. Last spr
the Men's Bible Class raised $1,
as a class for the building fund w
a Variety Show and a barbecue, b
for the entertainment of all the chu
and its constituency. One year
Woman's Society of Christian Se
ice netted $4,000 for the build
fund. Dinners and bazaars w
used to raise this money, and th
involved the whole congregation a
constituency.

Once I doubted the wisdom
raising money for church causes
dinners and entertainments.
mind has changed. This close s
cession of entertainments is one
the most unifying influences in c
effort to build a real fellowship
volving all. The money so raised g
to the building fund and amou
to a small part of it. Such metho
stimulate personal giving throu
the regular channels of the church.

The Advance for Christ and
Church is used as an opportunity
bring together the various orga
zations of the church in a comm
missionary effort. Each year
church raises $1,000 for this ca
outside the budget. This is done
the six adult church school class
the three departments of the Yo
Division, the Junior Department, a
the two Wesleyan Service Guil
The largest contributor is the S
urday Night Square Dance Jambor
Then to involve the church as a wh
in the Advance program three
four times during the year co
munion offerings are made to
cause.

This same procedure of enlist
all groups in a common enterp
has been used for obtaining su
things as a moving picture project
steam tables; dining hall tables;
public address system; a cooling s
tem for the recreational hall; c
tains for recreational hall stage;
large restaurant stove for the kitch
a large Westinghouse refrigerat

adequate kitchen equipment
erally.
ver all the program of our church
ne board of stewards. The leaders
he board are also on the board
ducation, which co-ordinates the
n-day-a-week program. The sixty
nbers of the board of stewards
deliberately chosen so as to rep-
nt all elements in the church.
he membership of the board has
n divided into thirteen teams,
t teams consisting of four men
n. The membership of the church
been divided into thirteen parts,
each part being assigned to one team of stewards. Each team visits its members to get pledges and regularly thereafter to keep them in touch with the central life of the church.

All of the life of this church is channeled through the church office under the direction of the church secretary. She has grown up with the program, having been here nearly six years. All records, plans, and policies are developed in her office, and she is a connecting link between all the organizations of the church. She is a combination full-time business manager and executive secretary.

In my judgment visitation is one of two policies that have doné the most for our church. It has carried over into the church school classes, the Woman's Society of Christian Service, and Wesleyan Service Guilds where visitation committees are at work. The other policy is the seven-day-a-week program of life at the church. These policies have gone far toward knitting a heterogeneous assortment of people into a Christian family.

Our Revival Was Different

By EDWIN S. HUNT

aymen responded to a preaching mission held at Oregon Methodist Church, gon, Ill., according to Pastor Hunt, because of its unique feature: an in- nation and instruction class where questions on faith were answered.

EELING that preaching services tend toward the stodgy side, our op suggested that on occasion preachers "throw a live mackerel o our services in the church." In ly to the request that this review a recent preaching mission in our rch be written, it must be frank- admitted that the services them- es were conducted pretty much in traditional manner. However, a ry live mackerel" was thrown o the evening meetings that can l become a pattern for churches ing the answer to the problem we found locally.

Ve discovered that those of our gregation who for four years e been most vocal for the revival he midweek prayer meeting and day evening services were con- cuous by their absence during the sion. Nonetheless, we carefully nned and widely publicized the etings, which were held simul- eously with all the other churches our district. The meetings were he traditional style—a hymn sing, ng the hymns suggested by the gregation at the previous night's vice; an informal reading of the ipture and a prayer; an inspir- sermon on the various aspects the Christian life by our guest preacher, who closed each service with an informal yet dignified and rational opportunity for decision.

All was quite traditional except for the "mackerel" that was thrown in at the time for decision: each member of the congregation was given opportunity to write down questions regarding the church, any of its beliefs, anything regarding the sermon he did not understand or that had been suggested by it. These cards, with their questions unsigned, were collected by the ushers. Everyone was invited to remain for the question period, which was held in the social rooms of the church. The response served to confirm a suspicion long held: our people do have questions about their church and faith that they want to have answered.

This was not done to be sensational! Rather, its purpose was to meet more adequately the needs of our people and to provide them with a more intelligent and meaningful understanding of Christian experience. Communism provides this questioning opportunity through its cell meetings; Catholicism provides it through its classes of inquiry. Protestants are of no special omniscient breed; they, too, need opportunity for clarification and instruction. And no preaching service adequately provides for such instruction.

The Classes of Information and Instruction were widely publicized in our monthly church paper, *The Circuit Rider*, and the week before the meetings began, the following advertisement was run in a prominent place in our local newspaper (a weekly).

Protestantism Exposed

In a world where life is cheap and old beliefs that were clung to have been shattered by hard, practical events, questions come swarming into every thinking man's mind about what he really is and what his purpose on earth is. Questions about old beliefs in the Church that have in the past been held and believed in a foggy manner are now crying for solid answers—what do Protestants really believe about Man, God, the Church, the Bible, Christ, the Virgin Birth, Sin, Salvation, Heaven, and Hell?

These questions and many others will be exposed for examination and answered in a rational and unbiased way next Monday through Thursday evenings, October 15-18 at the unique

INFORMATION AND INSTRUCTION CLASSES AT THE OREGON METHODIST CHURCH

Anyone wishing to learn more about the basic beliefs of the Protestant Church is invited to visit these classes which will be held in conjunction with the PREACHING MISSION being conducted in the church on the above four nights by the Reverend J. W. E. Thompson of Rockford. The Classes of Instruction and Information will be held immediately following the services each evening where all, without obligation, will be given opportunity to ask questions and hear the great tenets of

faith explained in the quiet, informal, and friendly atmosphere of the Church.

Come and attend these fine services starting at eight o'clock each evening. You will enjoy the high spirit of the hymn sing, the warmth of good fellowship, and the inspirations of Mr. Thompson's sermons.

The meetings started on Monday night at 8:00 P.M. At 6:00 P.M. our WSCS served thirty visitors a light supper. Our guest minister gave them instructions for visiting in the homes of nonmembers on our responsibility lists, and sent them out at 7:00 P.M. to take the message and challenge of the Christian Church to these nonchurch homes and to invite them to attend the evening services during the remainder of the week.

The above ad, in flyer form, was also mailed to these families and our entire membership on Wednesday morning with a letter pointing up the place of the church in personal and world affairs.

On each of the four nights of the mission, about one-half of the congregation remained. We all sat comfortably around tables, and it was discovered that coffee or milk added to the informality and encouraged the active participation of even the most reticent. At ten o'clock each evening we adjourned.

Questions in every realm of the church and its faith were freely asked and frankly answered. The moderator—in this case, myself—attempted to answer questions in the light of our best Protestant tradition.

To say that we were pleased by the response is to put it mildly. The fellowship was marvelous.

In retrospect, surely something of this nature is a "must" for Protestants. Pastors are to blame if our people are uninformed concerning their faith and their church. Ideally, this could be conducted on a community-wide basis by a Protestant minister's association although the differences in interpretations of faith would perhaps limit the program. Some opportunity, however, must be provided our people to ask their questions and to have them answered in a forthright and intelligent manner.

When They Enter the Fol

By MARVIN B. KOE

What regular members can do toward orienting new members in the sponsibilities of discipleship is discussed here by the pastor of St. Paul's Me odist Church, Cedar Rapids, Iowa.

THE METHODIST Church is currently receiving well over 700,000 new members a year. In 1951, according to the Statistical Office, 784,880 persons promised they would be "loyal to the church and uphold it by their prayers, their presence, their gifts and their service."

Almost all of these new members united with the church from the highest of motives. The fires of a new spiritual experience burned on the heart altars of many as they stood in front of the congregation and assumed the obligations of membership.

An increasing number of churches nowadays require of all who come into their fellowship on confession of faith or by transfer from some church or denomination, that they renew their vows, reconfess their faith, and redeclare their purpose by answering the questions that constitute the obligations of membership in The Methodist Church. It goes without saying that these new members—whatever may be the manner of their coming or however they may be received—have high expectations from the church with which they are uniting.

In many churches the pastor does not omit that section of the order for receiving persons in the church which states, "Brethren, I commend to your love and care these persons whom we this day recognize as members of the Church of Christ. What is your mind to them?

"Then shall the people say, 'We rejoice to recognize you as members of the Church of Christ, and bid you welcome to all of its privileges. Your peace, joy, and welfare are now our own. With you, we renew o pledge to God and this church.' "

Has a new member a right expect that the promise made the congregation at the time of h reception means anything? Is th new member's peace, joy, and we fare really the concern of the fe lowship into which he has con with such high expectations? Wh can the church do to implement affirmative answer to a question th is perfectly right and proper?

Manifestly, if new members are become active members and find full and satisfying experience wit in their newly found fellowshi minister and church members alik have a greater obligation than ordinarily realized. It would see that their burden of conservati and assimilation of new membe would take at least two forms.

New members must be provide with an atmosphere where faith c become vital. G. Ernest Thomas, the General Board of Evangelism,

recently published pamphlet en-
ed *Assimilating New Members*
dings), reminds us that frequent-
people agree merely to join a cer-
church, rather than to dedicate
r lives to Christ.

The pastor and the committee on
mbership and evangelism will need
expend great effort in the careful
ture of these new members, or
they will be on the road to the
ctive lists almost as soon as they
away from the altar of recep-
!

When one joins the Church of
ist, he has a right to know what
believes, what it stands for, and
it may channel the faith it pro-
ms into individual lives.

Knowledge is an absolute essen-
if one is to hold and act upon
aningful convictions. Before pro-
ctive members are invited to af-
their faith at an altar of recep-
, they should know its meaning.
ry church that receives anyone at
into its fellowship should provide
efing sessions or some kind of
mbership training classes for
se who are received.

This is not enough, however, for
s serious business to serve Christ,
a high and holy responsibility is
olved. If new members are to
w in their new-found faith and
perience, they must live in a
ritual climate of such quality that
will constantly challenge them.
h an atmosphere is provided in
hurch where the stewardship of
e and talent and possessions is
stantly recognized.

n such a church new members
l accept their obligations as stew-
s. Such an acceptance will do
ch to strengthen their loyalties
l confirm their faith. Perhaps
y united with the church, seek-
peace of mind and poise of
rit. These are worthy goals, but
y are seldom attained if one
ks them for their own sakes. To
too greatly concerned with the
jective elements of Christian ex-
rience is sometimes to miss their
ues. To many these values accrue
one shares his faith with others.
th is fed by a willing surrender
time, personality, and possessions.
f the members of the church into
ich new folk come are to make
their welfare a primary responsibility, and are to provide a spiritual culture in which the faith of their new converts can become real, it may become necessary for the long-time members themselves to renew their vows and publicly reconfess their faith!

New members must be provided with a genuine experience of fellowship if they are to be properly assimilated. Religion is fundamentally a relationship, and even our theology is socially conditioned, as Shailer Matthews long ago set forth in his book, *The Atonement and the Social Process* (1930).

The first months of a new member's relationship in his church are of tremendous importance. His newly made vows, his newly assumed obligations, and the different direction in which his life is oriented have not yet become a set pattern of behavior. Here it is that the members of the fellowship can really be of assistance; here they can "make his welfare their own."

About ten years ago Guy H. Black delineated the duties of "fellowship friends," as he called them, in his discussion of this matter of the assimilation of new members.

The plan is startlingly simple, for it provides that a sponsoring family or individual is to be assigned to each family or single member that is received. The "fellowship friend" warmly welcomes the new member, introduces him to, and gives him information about, the groups, classes, and suitable organizations in the church to which he is eligible. He may sit with the new family for several Sundays after their reception; he introduces them to his church friends; he may invite them into his home—in short, he becomes a real friend with the church fellowship at a time when the new member really needs a friend.

He functions as the sponsor of the new member until the assimilation process is complete, which may take from two to six months. New member and "fellowship friend" alike are blessed in the relationship, and the cause of Christ is greatly served.

The work of the committee on membership and evangelism in setting up these links between the new member and his church cannot be magnified too strongly. The wise pastor in any church, rural or urban, large or small, who makes use of this important committee of carefully selected people, will make material inroads on future inactive membership lists.

Any church can have a roll of active members, but that roll is not an easy achievement. Shepherding is never easy, for prayer, hard effort, and sometimes even tears, are necessary. The careful nurture of new members is an obligation of every person within the Church of Christ.

Those who have just come into the fellowship have a right to expect guidance and help as their newly found dreams harden into deeds and permanent loyalties.

Enlistment, helping folk to make decisions, the work of an evangelist —these are of tremendous importance. But of no less importance is the work of conservation. assimilation, and shepherding of those newly won to Christ and his church.

Cost of Living

The cost of living for a pastor and his family has increased 6 per cent since the outbreak of the Korean War, according to the Rural Church Department, Drew Seminary, Madison, N. J.

"Subsistence living" for a pastor and his wife and two children in 1947 was $2,992 a year. By the time the Korean War began (July, 1950) it had increased to $3,243. As of January, 1951, it had gone up to $3,437.

Some denominations are using a "Minimum Salary Plan" to supplement the lower salaries. See *The Salary of Rural Pastors* (10 cents), distributed by the Rural Church Department of Drew Seminary.

Unprepared Sermon

Pastor Brooks and Mrs. Brooks
Were getting up one Sunday.
Said Pastor Brooks to Mrs. Brooks:
"I wish today were Monday."

—**Graham R. Hodges**

the idea forum

Readers are invited to contribute to this section of the ma zine useful ideas on any phase of the pastor's task.—

Adequate Leadership

We have faced the problem of filling various places of leadership in the church with folk qualified to hold office. Nominating committees really want to do a creditable piece of work, but sometimes they do not see all the issues involved or simply lack any measure for practical use. Therefore, we mimeographed—in this way there was no singling out process—a set of suggestions that were sent to each officer of every organization in the church for "guidance." The response has been gratifying with more folk than ever working in the church because the problem was attacked at its source. The following are our "guides":

Special Bulletin for Certain Officials and Nominating Committees of the Church

All church groups will soon be choosing new officers. Several have asked that suggestions be made for qualifications of persons to be chosen. We therefore suggest the following guides:

1. The person should be a regularly accepted member of the church in good standing. Several specific positions require this by the Discipline. It is a good rule to follow.

2. The person should be interested enough in the purpose of Christian living especially as interpreted through our church to be seen frequently at worship services in the church.

3. The person usually should be a regular attendant of the organization when attendance is possible.

4. There should be an attempt to give many different people an opportunity to lead from year to year. Automatic re-elections frequently discredit the office by making it meaningless and stifle further development of future leaders.

5. There should be a conscious distribution of age and social contacts, when that applies, consistent with obtaining good leaders.

6. Leaders should be as above reproach as possible from a public viewpoint. Attention should be given to the moral character of those chosen to lead.

7. Some will be chosen for their special abilities in a given area, i.e., formal training, natural authority, conscientious interest.

8. Positions of leadership should be spread throughout the church as much as possible so that no one person carries too many responsibilities. In some cases that may be extended to the community horizon.

9. It is not necessary that each officer chosen agrees with the policy of the present administration of the church or the group so long as sincerity and objectivity are used in the disagreements. There can be mutual respect without complete accord!

10. There must be a willingness to co-operate with the long term program of the church and its several groups for the betterment of the whole.

It is vitally important that our church have the best leaders obtainable if our program is going to be truly Christian. The choice of leadership should be done in an attitude of fervent prayer. Acceptance of the responsibility of leadership should be at once a distinct honor and a challenge.—***R. A. W. Bruehl***

(*Pastor, River Forest Methodist Church, River Forest, Ill.*)

Communion Breakfast

Five years ago, after some critical discussion with our own youth group, we decided that our local church had been ignoring the possibility of making Baccalaureate Sunday spiritually worth while for our graduating Methodist students. It had been customary to recognize them by having the group take part in the processional and recessional on Sunday morning, and this custom we continued, but we felt the need was for something more personal.

Ours is a one-school town, with one Methodist church. Most of our graduates have gone through school together. The Methodist graduates have shared in the Sunday school, the junior choir, the Metho Youth Fellowship, and the lo church program.

At commencement time we fo they were quite emotional about breaking up of this long relationsh Some of them were soon to le home for the first time. There wa consciousness of the beginnings adult life, and already there w regrets about the past.

To our joy the graduates respon to the idea of a communion bre fast together. They come to the chu at eight o'clock, without their c and gowns. The table is set w white linen, with a plate contain the elements, and a hymnal bef each participant. There is no or mentation. The pastor, seated w the group, speaks of the future a its problems, of their relationship Jesus Christ and his Church, and his and the local church's conc for them. He closes with a praye

The communion service follo with the young people reading responses.

After the communion the table completely cleared, and breakf served by a committee of wom Coversation at the table is alway high point. The group has a g time, but nothing of a letdown yet happened.

One year the suggestion was ma that we have the breakfast with the communion, which was then be administered to the congre tion at the morning service. This w not as meaningful to the graduat Attired in caps and gowns, they w too self-conscious, and the essen unity of the group was lost in larger service. The suggestion also been made that parents and terested teachers be invited. T was rejected because we wanted maintain the same unity, and cause we feared that parents parti larly might hamper conversation.

Testimony as to the success the simple service has come to from many of the participants. ***Glenn E. L. Kjellberg***

(*Pastor of Memorial Method Church, Gladstone, Mich.*)

LES LETTERS

DITOR: I have received several ers in response to the article ["Sell- Ideas Through Letters," Feb., p. . All of them asked for the address 'Sales Letters Round Table," which eglected to include. It is:

Sales Management
386 Fourth Avenue
New York 16, N. Y.

Some inquiries asked the price. It is 0.00 a year and well worth it pro- ed one has the ability to make iptations of the originals. These let- s are for the business world but y *can* be adapted for church use.

FRANKLIN C. HUBBARD, *Methodist urch, Danbury, N. C.*

IANKS BAKER AND RUMBLE

DITOR: While the current attack on the jurisdictional system of The thodist Church seems likely to fail, s well for believers in it to famil- ize themselves with the sound soning which supports it. The in- med and judicious articles by fus Baker and Lester Rumble eb.) enable them to do just that. til opponents of the plan get down earth and tell the church what alter- ive will give equal justice and pro- ion to minorities—both white and ored—their arguments will be eted with pardonable skepticism.

The more realistic method of elect- bishops calls for special comment. ose who bemoan the fact that a hop may now be chosen by much aller number of votes than formerly nk too highly of quantity. It is far ter for a man to be elected by one ndred informed voters than by five es that number of unenlightened ividuals who have had to depend on curbstone gossip. The jurisdic- nal conference delegates know that y will have to live with the men y elect. They are denied the erst- ile comfortable hope of having the erities of election softened by the enities of assignment.

Present procedures could be greatly proved at one point: *jurisdictional* ction should be followed by *na- nal* consecration, a change first ad- cated by the late Paul Quillian. The date of consecration should be within sixty days of the adjournment of the jurisdictional conferences; the Council of Bishops should be given full responsibility; it should be held at some great Methodist center like Philadelphia, Columbus, Atlanta, or Dallas. The Commission on Information would have a chance to pull out all the stops. The facilities of press, radio, and television now make it possible for most of the nine million Methodists to see, hear, or read about such an inspiring and compelling service. Roman Catholics, Southern Baptists, Jehovah's Witnesses, and the devotees of Moral Re-Armament should no longer be given a practical monopoly of attention-commanding religious demonstrations.

EDWARD LAIRD MILLS, *Palo Alto, Calif.*

WHY A LIMIT?

EDITOR: The article ["There Ought to Be a Limit," by J. J. Stowe, Jr.] in THE PASTOR, January, is evidently making a mountain out of a hole hill. To read that article one might think that the majority of Methodist ministers have very long pastorates.

The facts are that very few have longer than five or six years, to say nothing of the very few who have over ten or a dozen years. In the New England Southern Conference at this moment there are not over six men who have held the same pastorate for more than five years. This is *not* at all *unusual* throughout the church. . . .

There are cases where a man undertakes his task as an opportunity to build his church into a worth-while asset in the community and lays his plans for a long-term development. In many such situations the stability of the church requires *more* than a few years of more or less routine ministry till the barrel of sermons has been exhausted. . . .

Moreover, in the old days the problems confronting the church were not the same. A minister could be a good evangelist and move every three to five years and add such as were being saved to his churches. But now evangelism has changed in method, and the church has a much more vital place in the community than just to add new members from year to year while many who joined in previous years are dropping out, so that the net gain is not very impressive. . . .

The article referred to mentions the name of Ralph Sockman as having had more than twenty years at Christ Church, and seemed to give the impression that when the question "Where are the preachers stationed for the following year" it is entirely superfluous in Dr. Sockman's case, and a few others in similar situations. That is not the case. for one may rest assured if the men of big business in Dr. Sockman's church saw their church slipping from lack of leadership they would not hesitate to *act* in the matter. Here's a man who has put his life into one of the most difficult fields in Methodism and has been leading them out into a large place in the religious influences of that great city. . . .

Back in 1921 a young theological student began to work with a group of Methodists in a suburb of a great city. At the conference in that year Bishop Hughes appointed him to the church for his first pastorate. He had *no* church property and *no* organization. That young preacher saw a great opportunity for the kingdom and began to plan to put his life if need be into leading this group to a real victory. Last May this church observed its 30th anniversary and as a mark of their rejoicing made a gift of $3,000 to the Leonard Theological School of Jubbalpore, India. Their membership has grown to a membership of 1,700, and they have a church property valued at $400,000. . . . More than once he has had openings to which the presiding bishop would have been glad to appoint him, but he has at a real sacrifice for himself and family stayed with the job he believed was his for the sake of the kingdom.

Many other cases could be cited of men who have stayed beyond the average time of pastorates in their conference not because they did not want to give up what was considered by some a plum, but which from the inside was known to be anything but that.

If there are ministers who feel they are not getting the opportunity they deserve and think that long-time pastorates should cease so that they can have a chance at those churches, let them prove they are worthy of such promotion by making the church where they are a going proposition with demands upon the best they have. For if I understand the place of the minister in any church it is to be the *servant* of all. The appointments are not made with the chief consideration being to pass round the plums in the conference among the ministers!

Our cabinets endeavor to the best of their ability, many times in very trying circumstances, to place the conference members where they can do the most good. . . .

JAMES M. GAGE, *Christ Methodist Church, Vineyard Haven, Mass.*

WANTS LIMIT

EDITOR: I want to say a hearty "Amen" to J. J. Stowe's article, "There Ought to Be a Limit," appearing in THE PASTOR for January. I might go so far as to suggest an outside limit of six years on local pastorates, the same term we so wisely impose on district superintendents, rather than the four-year limit proposed by Brother Stowe. But certainly the indefinite pastorates should be banned, if we are to retain any semblance of connectionalism and an appointive system.

Two thirty-year Methodist pastorates come to my mind. The first one is in a thirty-year-old parish, which means that the church has never had but one pastor. He came as a student into a growing community, and he and the church have grown together, until today he has a very large and responsible work in a large and beautiful church. There is, perhaps, some excuse for this long pastorate. But church Number Two is an old church, and I fail to see any excuse for a pastorate of more than a generation, unless it is to run competition to a neighboring Presbyterian church which is in the long-pastorate tradition. . . .

A pastor of my boyhood served our church for a little more than ten years, and admitted upon his moving that he had stayed too long. And I believe he had, for his immediate successor could stand us only two years, and that brother's successor put up with us for just three years. . . .

Brethren, we belong to The Methodist Church, not a local parish. We are men under authority, annual conference authority and its appointive power. And we should be supremely happy for it. Many a brother of another denomination would give much to be under our system, which is so far superior to his own. Let us keep it Methodistic and connectional.

GUY ALLEN, *First Methodist Church, Dorchester, Mass.*

LIKES FLEMING

EDITOR: This is just to express my appreciation of the very fine articles which have appeared from time to time by D. F. Fleming on world affairs. His "One World or Two" [Jan., 1947, p. 36] led to my reading Leland Stowe's *While Time Remains.* His "Behind the Curtain in Eastern Europe" in February [p. 32] and March [p. 44,] 1951, have led to my reading John Gunther's *Behind the Curtain* and Howard K. Smith's *The State of Europe.* And his more recent "War with Russia?" in September, 1951 [p. 38], makes me want to read at least one of these books . . .

The reviews are informative and give an entirely different picture from what one gathers in the newspaper. I wish you might convey to Professor Fleming my deep appreciation for these articles. I find it hard to get the facts these days.

C. L. MOORE, *Beulah Park Methodist Church, McKeesport, Pa.*

MONEY'S WORTH

EDITOR: I want to say thank you for Graham R. Hodges' "Preaching and Depth Psychology" in the January issue. This article alone is worth the price of a year's subscription to the magazine. I wish that every minister could read this analysis of preaching direction. Give us more of these insights!

I have been receiving THE PASTOR for more than two years. I look forward to its coming each month, and I am proud of my file of back issues.

J. L. WALTER MOOSE, *Durham, N. C.*

TOO MUCH DUPLICATION

EDITOR: I have read over carefully your circular letter to pastors asking us for subscriptions.

I have had some copies of [THE PASTOR] and it is very good. So are many other similar publications. But our own church has such an overlapping of publications that we cannot take even those we would like.

Most of us have the *Pastor's Journal* and *Shepherds* besides *The Christian Advocate* and many other supplementary publications.

At a recent district meeting of ministers it was the overwhelming opinion that we hope and pray for some relief from the overlapping and semi-duplication at the coming General Conference. One minister remarked that the government bureaus don't have anything on The Methodist Church when it comes to too many bureaus, publications, etc. Much of our "free literature" from our boards is similar.

Besides this, most of the pastors of small churches in country towns and rural areas cannot buy equipment on the basis of the churches of large memberships. And yet these areas feed the church in useful talents.

We must wait until we see what the General Conference can do for us. our publication plans must be revi Even our *Advocate* must come u consideration. . . .

Pardon this "spilling over," but are getting it from the "grass roots

I am a retired minister but supply a church in a small country town. worth noticing, perhaps you say. wait—thousands like [me] make up active total of the church. Too man the articles intended to help us are w ten from the large church viewpoint

We need help—effective, and dow the reach of small churches and s communities. We can't afford but on two real representive helpful publ tions. Pardon my explosion. Take it being worth something. It reflects o ions of other pastors at various meeti

C. E. AUSTIN, *Nebraska City, Neb*

MINISTERS' SALARIES

EDITOR: Regarding your arti "Methodism Priced Out of the Ma for Rural Churches" [Feb., p. 25]: I willing to accept criticism of minist salaries from almost anyone excep medical doctor. Dr. Mashburn obviou thinks that ministers are receiving much money and that if they were well trained they would not need much. Wherever I have served the q tion was not asked, "How much i minister with a seminary educat worth?" but rather, "With how sm an income can a minister possibly l regardless of his training?"

In our county, medical doctors c sider $50,000 per year a rather medio income. These medical doctors have received seven years of academic w plus one year of internship. With th college degrees, representing ei years of academic work and eight ye of "internship" in the ministry, I ceive a gross income of $3,000 or a income of $1,600 after traveling expe office expense, and telephone exper are deducted.

I am not complaining about my sala It is enough to live on and support family. However, I don't believe I co live on less, even though I had ne gone to college.

Dr. Mashburn would like a suggest that would help support a more a quate ministry in his locality. If would contribute as much to his chu as he is required to pay in income ta am sure that that would be enough support at least one more minister w a seminary education.

GEORGE BUCHANAN, *The Metho Church, Algoma, Wisc.*

Our Mission" Booklets

To assist Methodists in the final em-asis of the Preaching and Teaching deavor (Our Mission—to the family, the community and nation, and to world), three booklets have been epared under the direction of The vance.

The Faith of the Family, by Arthur st. This forty-eight-page booklet is, condensed form, the official report of National Methodist Conference on mily Life, which was held in Chicago October, 1951. The first five chapters low the topics discussed by the five rk groups of the conference. The t chapter is a report on "the mood of lication in which the conference be-n and ended." A supplement contains recommendations from the work ups adopted by the conference, and names of the presiding officers and discussion group leaders.

Written in a popular style by the as-iate director of Methodist Informa-tion (in charge of the Chicago office), this booklet also includes questions for discussion and suggestions for action and for further reading at the end of each chapter. Sixty cents each; $6.00 a dozen; and $45 a hundred.

The Church's Mission to Community and Nation (prepared by a committee representing boards and agencies). Sixty cents each; $6.00 a dozen; and $45 a hundred.

They Gird the Earth for Christ, by Eugene L. Smith. This booklet (6 by 9 inches, 88 pages, with cover printed in four colors) contains stories of modern achievement by individuals who represent practically every phase and every field in which The Methodist Church is at work. Seventy-five cents each; $7.20 a dozen; and $55 a hundred.

These booklets may be ordered from The Advance, 740 Rush St., Chicago 11, Ill., or The Methodist Publishing House serving your territory.

ATIONAL FAMILY WEEK

National Family Week, May 4-11 this ar, is sponsored by most of the Protes-t denominations in the United States. Edward D. Staples, director of the partment of the Christian Family, ers four reasons why local churches ould observe National Family Week:) Our future is determined in the nes of today; (2) home is the place ere people may find peace and se-rity in a hectic civilization; (3) we e concerned because of the break-wn of home life in America; and (4) nerica now has more crime per capita n any nation in the world.

For the promotion of National Family eek the Department of the Christian mily has prepared a set of four dif-ent posters that may be placed in res and other public places. Order m the Service Department, Box 871, shville, Tenn. Price: 50 cents per set four.

A new pamphlet having the title of e theme for the week, "Brotherhood gins at Home," has been prepared for tribution in connection with sermons the theme, or to be enclosed with ters to parents. Price: 20 cents a zen; $1.00 a hundred.

Other suggestions from this depart-ment include: sermons on religion in the home for May 4 and 11; the observance of Childhood Sunday, May 4; use of the *Sourcebook for the Methodist Sunday Evening Fellowship* in connection with Family Night (order from The Methodist Publishing House, 45 cents a quarter); study groups for parents, material for which appears in *The Christian Home;* and use of the report of the National Conference on Family Life, *The Faith of the Family*, in leadership groups.

LITURGICAL FELLOWSHIP

The 1952 convocation of the Order of St. Luke—a liturgical and sacramental fellowship of Methodist ministers—will be held May 13-15 at Pine Street Church (Methodist), Williamsport, Pa., it has been announced.

Host pastor will be the order's director for the Northeastern Jurisdiction, W. Lynn Crowding. Dr. Crowding was formerly superintendent of the Sunbury District in the Central Pennsylvania Conference.

Chairman of the 1952 convocation and head of the program committee is Galen Fain, superintendent of the Rolla District in the St. Louis Conference. Convocation program customarily includes morning and evening prayers, a choral service of Holy Communion, and several seminar papers on various aspects of worship.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.

Apr. 6—Palm Sunday.
Apr. 11—Good Friday.
Apr. 13—Easter.
Apr. 14—Annual meeting of Council of Bishops, San Francisco, Calif.
Apr. 14-18—Kansas Area Pastors' School, Hutchinson, Kan.
Apr. 14-18—Oklahoma Area Pastors' School, Oklahoma University, Oklahoma City, Okla.
Apr. 19-22—Meeting of the World Service Commission, San Francisco, Calif.
Apr. 23-May 7—General Conference, San Francisco, Calif.
Apr. 24-30—South Central Jurisdiction Recreation Workshop, Turner Falls, Okla.
May 4—Childhood Sunday.
May 4-11—National Family Week.
May 5-9—Southeastern Jurisdiction Audio-Visual Workshop, Atlanta, Ga.
May 18—Rural Life Sunday.
May 19-24—First Annual International Churchman's Exposition, Chicago International Amphitheatre.
June 11-15—Northeastern Jurisdiction Conference, Harrisburg, Pa.
June 18-22—Central Jurisdiction Conference, Tindley Temple, Philadelphia, Pa.
June 25-29—Southeastern Jurisdiction Conference, Roanoke, Va.
June 26—South Central Jurisdiction Conference, Wichita, Kan.

CHURCH COLLEGES TO SPEAK UP FOR FREEDOM

A dozen or more church-related colleges, mostly in the Southeast, will soon be featured on "Banners of Freedom" broadcasts over approximately three hundred radio stations. Sponsored by the Protestant Radio Center in Atlanta, Ga., the broadcasts are scheduled to begin on April 20; they will continue through midsummer.

The Methodist-related colleges to be featured this year are: Bennett College, Birmingham-Southern College, and Wesleyan College. It is hoped that this series will become an annual feature, drawing in year by year more schools and more stations, and that the geographic spread will eventually include all parts of the United States.

Pastors' Schools

Apr. 14-18—*Kansas,* Trinity Church, Hutchinson, Kan. Dean: Roy M. Brady, 1001 N. 6th St., Independence, Kan.

Apr. 14-18—*Oklahoma,* Oklahoma City University. Dean: Dorsey Kelly, University Methodist Church, Tulsa, Okla.

June 2-6—*North Carolina,* Duke University, Durham, N. C. Dean: H. E. Spence, Duke University, Durham, N. C.

June 9-13—*Kentucky,* Union College, Barboursville, Ky. Dean: W. S. Bolles, 713 E. 7th St., Hopkinsville, Ky.

June 9-13—*Missouri,* Central College, Fayette, Mo. Dean: C. B. Galatas, Marshall, Mo.

June 9-13—*Tennessee,* Beersheba Springs, Tenn. Dean: James W. Henley, West End Methodist Church, Nashville, Tenn.

June 16-20—*Holston,* Sullins College, Bristol, Va. Dean: H. Olin Troy, 4303 Brainerd Rd., Chattanooga, Tenn.

June 16-20—*North End Hotel,* Ocean Grove, N. J. Dean: Courtney Hayward, 241 East State St., Trenton, N. J.

June 16-20—*South Carolina,* Columbia College, Columbia, S. C. Dean: Francis T. Cunningham, First Methodist Church, Sumter, S. C.

June 30-July 4—*Troy,* Green Mt. Jr. College, Poultney, Vt. Dean: Paul Hydon, 162 East Avenue, Saratoga Springs, N. Y.

June 30-July 5—*Peninsula,* Wesley Jr. College, Dover, Del. Dean: Paul E. Reynolds, New Castle, Pa.

July 7-11—*Arkansas,* Hendrix College, Conway, Ark. Dean: Roy Fawcett, 326 Exchange Bldg., Little Rock, Ark.

July 7-11—*Central Pennsylvania,* Lycoming College, Williamsport, Pa. Dean: R. R. Croyle, 115 South Second St., Clearfield, Pa.

July 7-11—*Michigamme,* Lake Michigamme, Mich. Dean: William N. Mertz, 198 Goudreau St., St. Ignace, Mich.

July 7-11—*North Alabama,* Athens College, Athens, Ala. Dean: E. Hobson Clark, 1230 8th Ave., West, Birmingham, Ala.

July 8-25—*Emory University,* Ga. Dean: Webb B. Garrison, Emory University, Ga.

July 14-18—*Illinois,* University of Ill., Urbana, Ill. Dean: H. G. Hurley, 502 W. St. Louis St., Lebanon, Ill.

July 21-26—*Maine,* Lake Narrows, Winthrop, Maine. Dean: L. E. Staples, 211 West Broadway, Bangor, Maine.

July 21-25—*New Mexico,* Assembly Grounds, Sacramento, N. M. Dean: Bryan Hall, 807 N. Mesa, El Paso, Tex.

July 21-25—*Minnesota,* Hamline University, St. Paul, Minn. Dean: George A. Butters, 3901 E. 50th St., Minneapolis, Minn.

July 28-Aug. 1—*Dakota,* Lake Poinsette, Arlington, S. D. Dean: M. J. Birrell, Wesley College, Grand Forks, N. D.

July 28-Aug. 1—*Portland Area,* College of Puget Sound, Tacoma, Wash. Dean: R. Franklin Thompson, College of Puget Sound, Tacoma, Wash.

Aug. 4-8—*Intermountain,* Luccock Park Grounds, Mont. Dean: James M. Hunter, First Methodist Church, Miles City, Mont.

Aug. 4-8—*Texas,* Southwestern University, Georgetown, Tex. Dean: R. W. Goodloe, S. M. U., Dallas, Tex.

Aug. 11-15—*Alabama,* Huntington College, Montgomery, Ala. Dean: J. B. Nichols, First Methodist Church, Brewton, Ala.

Aug. 18-22—*California,* College of the Pacific, Stockton, Calif. Dean: K. Fillmore Gray, Box 2205, Carmel-by-the-Sea, Calif.

CHURCH SCHOOL ENROLMENT

Increase in Methodist church school membership was 69,936 for 1951, it has been announced by the Division of the Local Church.

This increase pushes the total church school enrolment to 6,025,357.

The gain in the number of church school pupils each year is considered of paramount importance because over half the persons joining the church on profession of faith or by preparatory membership have come into the church through the church school, according to Walter Towner, director of the Department of General Church School Work.

All six jurisdictions recorded gains in church school membership. Largest gain reported was that of the Southeastern Jurisdiction—27,629 (total, 1,650,370). Second largest was the South Central with 24,056 (total, 1,133,621); North Central ranked third with 7,932 (total, 1,428,404); Western, fourth with 4,189 (total, 390,628); Northeastern, fifth with 3,405 (total, 1,254,159); Central, sixth with 2,725 (total, 168,175). The Central Jurisdiction, however, ranked third in percentage gain, reporting an increase of 1.6 per cent.

WOMAN'S DIVISION

Beginning in June and continuing through the middle of September, summer schools on Missions and Christian Service will be held in all conferences under the direction of the conference WSCS.

Classes are to be held on the studies of the year. Also workshops, where promotional methods and other matters related to the Woman's Society are to be discussed, will be held.

For the dates of these schools and other details about them, contact the conference secretary of Missionary Education of the WSCS.

Here are the studies for the year and the textbooks that are to be used along with them:

"Home Missions and Human Rights"—*These Rights We Hold,* by Fred Brownlee.

"Africa"—*African Heritage,* by Emory Ross.

"Preface to Bible Study"—*Toward Understanding the Bible,* by Georgia Harkness.

MIDDLE EAST SEMINAR

A "traveling" seminar, which will take students to Greece, Turkey, Syria, Lebanon, Egypt, and Israel, is to conducted by San Francisco State C lege during July 1-August 15, it been announced.

The "Middle East Seminar" will under the leadership of Dr. Louis W serman, associate professor of Phil ophy and Government at the state lege. Air travel will be used throughc The principal purpose of the semi will be to study the social, political, economic conditions of this area at fi hand. Interviews will be held with le ing spokesmen of each country visit and these are to be supplemented visits to schools, public projects, far refugee camps, and historic shrines.

Six units of upper division credit m be earned by members of the semin Costs of the tour are computed on a operative basis. Address inquiries applications to Dr. Wasserman, Francisco State College, San Francis Calif.

WORLD SERVICE LEAFLET

The World Service Fourth Sunc leaflet for May is entitled "Japan Bui for World Peace."

This leaflet, illustrated with pictur tells the story of the work of the vision of Foreign Missions, Board Missions and Church Extensions of T Methodist Church, in Japan. (T Methodist Church has about 120 m sionaries in Japan.)

Quantities of the above leaflet m be ordered, without cost, from the Se ice Department, World Service Ag cies, 740 Rush St, Chicago 11, Ill.

ECUMENICAL MEETING

Seven Methodists have been nam by the Council of Bishops to repres Methodism at the World Conference Faith and Order in Lund, Swed August 15-29.

Two similar conferences, in Lausar and Edinburgh, were forerunners of t organization of the World Council Churches, effected in Amsterdam 1948.

At the Lund Conference attenti will be given to the work of the follc ing three commissions: The Chur Ways of Worship, and Intercommuni

The Methodist delegates are: Iv Lee Holt, president of the World Me odist Council; Oscar Thomas Ols president of the U. S. Section, Wo Methodist Council; Clarence Tuc Craig, dean of Drew Theological Se nary; W. A. Smart, Candler School Theology; Georgia Harkness, Pac School of Religion; Albert C. Outl Perkins School of Theology; and W ter G. Muelder, Boston Univers School of Theology.

The Fountain

EW LIFE

Christ's supreme gift to men is the gift of a cleansed art. . . .

—Robert J. McCracken, in *Questions People Ask* (Harper & Bros.)

ABBI HANOKH'S STORY

There was once a man who was very stupid. When he got in the morning it was so hard for him to find his clothes t at night he almost hesitated to go to bed for thinking of trouble he would have on waking. One evening he ally made a great effort, took paper and pencil and as he dressed noted down exactly where he put everything he d on. The next morning, very well pleased with himself, took the slip of paper in his hand and read: "cap"—re it was, he set it on his head; "pants"—there they lay, got into them; and so it went until he was fully dressed. hat's all very well, but now where am I myself?" he asked great consternation. "Where in the world am I?" He ked and looked, but it was a vain search; he could not d himself. "And that is how it is with us," said the rabbi.

—Martin Buber, in *The Way of Man* (Wilcox & Follett)

HAT OF THE FUTURE?

. Scientific knowledge is an intoxicating draught, and may be one which the human race is unable to sustain. may be that, like the men who built the Tower of Babel the hope of reaching up to heaven, so the men who pursue secrets of the atom will be punished for their impiety providing by accident the means of exterminating the man species, and perhaps all life on this planet. From ne points of view such a consummation might not be olly regrettable, but these points of view can hardly be rs. Perhaps somewhere else, in some distant nebula, some important star has an unimportant planet on which there rational beings. Perhaps in another million years their truments will tell them of our fate, and lead them to ree on an agenda for a conference of foreign ministers. so, man will not have lived in vain.

—Bertrand Russell, in *New Hopes for a Changing World* (Simon and Schuster)

ELATIVE WISDOM

. Primitive man mistakenly treats things as if they re persons: but modern man treats persons as if they were ngs; and that is perhaps an even more dangerous superstion. . . .

—Lewis Mumford, in *The Conduct of Life* (Harcourt, Brace & Co.)

UR ALTERNATIVES

In a world that is only "sixty hours large," a world in ich rocket bombs, super-fortresses, radar, and the atomic mb are at man's disposal, we must learn to live together we shall perish. Most of us are unwilling to face alternatives. We want to have our cake and eat it too. We nt "brotherhood," but we want other people to "know their place" and to stay in it. We want peace, but we want the kinds of power and privilege and economic advantage that lead to war. We want a decent world, but we want to hold on to selfish habits that make a decent world impossible. Perhaps, therefore, the most important single thing any of us can do is to look steadily at the alternatives—cooperation or annihilation; one world or none.

—Ina Corinne Brown, in *Race Relations in a Democracy* (Harper & Bros.)

WITHOUT BELIEF

. . . Though there is little overt atheism in America, not only has a sense of the reality of the personal God of Christian faith faded out, but it has been crowded out by a vague pantheism, various forms of naturalism and impersonalism, and a humanism which honors Christian values but does not find them grounded in the God of Jesus. To be a Christian, theologically speaking, is to make the loving, righteous, personal "God and Father of our Lord Jesus Christ" the supreme object of worship and the ground of our true good. Christian atheism—or naturalism or pantheism or humanism—is a contradiction in terms.

—Georgia Harkness, in *The Modern Rival of Christian Faith* (Abingdon-Cokesbury Press)

LEGALISM

A mark of the unbending moralist, who is concerned more with abstractions of the moral law than he is with persons, is that he has no real place in his system for forgiveness.

—Elton Trueblood, in *The Life We Prize* (Harper & Bros.)

CAN IT BE TRUE?

The central mystery of the Gospel is the truth that God loves sinners. Most people do not accept that as truth. They think that, if only people will begin to comb their hair and clean their nails, and become a little respectable, God will begin to love them. But that God loves sinners, just as they are, in their defiance and willfulness, in their squalor, in their loneliness and isolation—that seems too high and incredible to be believed. It is too high and incredible for any rational acceptance. But it is there in the Gospels, not as an abstraction, but in what Jesus was and said and did. And I know that it is true; becuse in my own pastoral ministry, in the love of the pastor for his flock, I find very faintly and imperfectly the reflection of the love of God, sealed and assured to sinners in the life and death of our Lord.

—Stephen C. Neill, in *Fulfill Thy Ministry* (Harper & Bros.)

PROPHETS SMEARED

Today people have grown in one way more humane, but in another way more cruel. In only rare cases do we kill the prophets in these times. Instead, they are smeared and slandered until their influence is weakened and they become powerless. It is important that people should learn not to be fooled by those who, for selfish reasons, malign the prophets.

—Rolland Emerson Wolfe, in *Men of Prophetic Fire* (Beacon Press)

SUPERSTITIONS FLOURISH

There is literally no belief that one cannot encounter in a more or less run-of-the-mill professional life. A retired Episcopal clergyman, of pronouncedly liberal views, claims to have had converse with the spirit of the late Bishop Freeman at a spiritualist séance and to have heard from him a soulful homily. Not many months back I met a French Count with a nine hundred years name and a tall, aristocratic figure. When I raised the question of the future of politics in France, I learned that the secret was in the stars and that all depended upon the as yet imperfectly disclosed exertions of heavenly powers. A lady on her death bed declined the Sacrament and professed disbelief in Sin. She believed in "metaphysics" but admired extravagantly three eminent clergymen of the Episcopal Church. One day she said: "You know, it finally came to me who the Magi *are*." Before I could reveal that I had entirely failed to follow her train of thought, she went on: "They are Doctor X., Dean Y., and Bishop Z."

—Charles W. Lowry, in *Communism and Christ* (Morehouse-Gorham Co.)

STRENGTH TO GO ON

There is no great need of a philosophy to bolster a man's mind in the face of his own inevitable demise, but he does need a philosophy to bolster him when he loses what is nearest and dearest.

—Elton Trueblood, in *The Life We Prize* (Harper & Bros.)

COLD CHRISTIANITY

I doubt if anything like half the members of the Church of England, or any other Christian Church, attempt to think of God and His outlook on men and the affairs in terms of Jesus Christ. Our faith says, Jesus = God and God = Jesus, but we have repeated that so often that we have lost sight of its tremendous implication. The Church does not attempt to base its life now on that fundamental of the Christian revelation. Were it to do so, it would shed many of its members, as well as its establishment, but it would conquer the world as easily as that first little company of red-hot Christians conquered the might of Rome. Mr. Chesterton is true—"Christianity has not been tried and found wanting, it has been found difficult and not tried."

—H. R. L. Sheppard, in *The Best of Dick Sheppard*, edited by Halford E. Luccock (Harper & Bros.)

NEGLECTED

Speaking in general terms, the shut-ins add little if any prestige to the program of the church or to the pastor. Frequently they constitute a financial liability to the church. All too often these factors conspire together to limit what should be a faithful ministry to these friends. It frequently happens that a pastor, when pressed for time, neglects these shut-ins for what he may call "the more active cases." He forgets these needy friends, and gives his time and strength to what he considers to be the larger and more important phases of his ministry. We declare this philosophy to be extremely unfortunate.

—Eugene Dinsmore Dolloff, in *The Romance of Doorbells* (The Judson Press)

TRAGIC CHOICE

. . . I agree wholeheartedly that when martyrdom presents itself to a Christian as an alternative to a choice between evils, it is the path he must take as a follower of his Bless Lord. This fact lies at the very heart of the gospel messa But I cannot agree that such a path is always a live optic There are times when no ideal possibility of action preser itself, and it is quite wrong to identify non-resistance wi martyrdom. On many occasions non-resistance is much furth removed from martyrdom than is resistance. If a gangst holds up my wife, beats her, takes what she has, and mak off with it, my non-resistance would have nothing to do wi martyrdom; but my resistance of the gangster on my wif behalf might well lead to death, if not martyrdom. Martyrd is not always a possibility, and the Christian is sometim presented with the dilemma of a choice between evils.

—Burton H. Throckmorton, Jr., *The Joy of Study*, edited by Sh man E. Johnson (Macmillan C

PRESSURE

. . . We do not compel people by externally appli physical force to want the same material things, but bombard them with a barrage of advertising from whi there is no escape except through sleep, narcosis, or dea Health, wealth, social acceptance, a happy marriage, d charge of familial obligations, emotional stability, the things and many others are all persuasively represented absolutely dependent upon the consumption of certain goo and services. We stagger around under this barrage on circular course, producing more in order to consume mo in order to produce more, wearing clothes, eating foo reading books, sharing opinions that are all "standa brands"; and the deviant is anti-social, a nut, a loony, a perhaps actively subversive.

—from SOCIAL ACTION, October, 19

SOMETHING MISSING

In a scene in a recent novel the husband was taki leave of his wife. The differences had ripened to the po where they could no longer go on together. His last wor to her were: "Our shared doubts have been the only thi we have had in common, and they were not enough."

—Hazen G. Werner, in *Live With Your Emotio* (Abingdon-Cokesbury Press)

RESTRICTED EDUCATION

One of the great weaknesses of young historical s dents at the present day is that they know so little what goes on inside human beings. In times when religi was fashionable and men knew their Bibles by heart, th had one advantage in that by intensive self-examinati they learned about the profundities that lie within a hum personality; they learned about the intricacies of hum motive, and the fund of spiritual forces which enable man in many things, though not in everything, to conqu his environment and rise above circumstances. In da when poetry was more fashionable and people had mo time to reflect on the great works of literature, stude knew more about the deep wells at the bottom of t human heart and the springs of their emotions. And it a good thing to read narrative history and even biograp in order to learn more about the insides of human bein the corridors and recesses within them—and not talk histo in a bloodless kind of sociologist's jargon as though m were machines, or as though we who know so little abo the insides of one another can box Martin Luther a Napoleon into a few simple formulas. . . .

—Herbert Butterfield, in *History and Hum Relations* (British Book Centre)

Pastors' Reading Guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selections are in the fields of Practical Ministry and Pastoral Care.

WELDON CROSSLAND, pastor of the Asbury-First Methodist Church, Rochester, N. Y.

EARL H. FURGESON, professor of Homiletics, Westminster Theological Seminary, Westminster, Md.

ALBEA GODBOLD, pastor of St. John's Methodist Church, St. Louis, Mo.

PAUL E. JOHNSON, professor of the Psychology of Religion, Boston University School of Religion.

PAUL B. MAVES, assistant professor of Religious Education, Drew Theological Seminary, Madison, N. J.

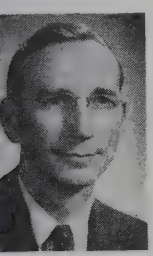
CARROLL A. WISE, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.

nderstanding Fear in Ourselves and Others

—By BONARO W. OVERSTREET

arper & Brothers, 240 pp., $3.

I AM enthusiastic about this book and recommend it ghly to both pastors and laymen, particularly to parents d teachers. This is the kind of interpretive translation of technical writing into lay language we need more of. The book is based on extensive and accurate knowledge of the major findings of psychology in relation to human development and education.



Maves

The book is divided into two parts. The first part, entitled "The Shape of the Problem," contains a careful analysis of the factors that contribute to the common garden variety of fear and to the "neurotic personality of our time." It points out that "there are fears d fears. Some we can live with—and could by no means live thout. Others so inhibit our powers, or distort the expression those powers, that to live with these fears means to live lf-defeated." It helps us to see why fear among men differs quality from animal fear and how our culture fosters fear. n unusual feature of this section is a chapter on the "Comon Crises of Adulthood" and the "Crises of Contractive Exrience." We have become quite conscious of the developental problems of children and youth, but we have not yet arned to appreciate the developmental problems of the ult. The minister should be particularly helped by the apter on the "Dangerous Disguises" of fear. Strength, odness, and love all too often show up in the church ving the form but not the power of godliness.

The second section of the book discusses what we can do out fear in a very constructive and wholesome fashion. inisters will be struck by the author's contention that e most important and dramatic thing happening in the world today is that the affirmation of individual worth and human brotherhood is being made by scientists as scientists. This suggests that the humane ethic of Christianity has a new ally and a new method of validation. In other words, scientists as scientists—that is, social scientists—are affirming values, not just discovering "facts."

Thoughtful ministers also will ponder long the implications for preaching which arise from the fact that the giving of advice, admonition, and exhortation are not only useless but dangerous—dangerous not only to the receiver but to the giver. Parents and teachers will consider carefully the uselessness of punishment, shame, and humiliation in building Christian character. For "no method by which one human being tries to 'improve' another can be trusted unless the user is as much 'improved' in his essential relationship to reality as is the person on whom it is used." At this point Dostoevski's Grand Inquisitor or Shaw's *Saint Joan* comes to mind.

Careful consideration is given to encouraging self-acceptance, developing rational authority, creating a permissive atmosphere, fostering independence, and helping persons to become "members one of another," as factors in overcoming fear.

One is struck by the number of times Mrs. Overstreet refers to the New Testament and to the life and teachings of Jesus. One is struck even more by the spirit of Christian love in which she writes about persons with respect, understanding, and appreciation.

Doubtless the point of view set forth here will be a challenge to many presuppositions, both theological and educational, but if its insights are taken seriously, it will make a real contribution to many a ministry. I agree with Rollo May that "this is the best book in print . . . for the general reading public on the exceedingly important problem of how to understand and overcome one's fears." That goes for ministers too.—***Paul B. Maves***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

THIS is, beyond question, one of the best books on this subject. Its analysis of the problem is lucid and concrete. It does not go off on easy answers, but rather offers sound, constructive suggestions for dealing with the problem. Throughout the book there is a real stress on understanding. The preacher should be warned that a reading of this book might force him to revise some of his "best" sermons on fear! It is of real value homiletically, though not written for this purpose. And it should help the pastor understand his own fears as well as those of others.

Wise

For the thinking parson the book raises questions. It purports to be scientific, and to give suggestions for dealing with fear that are sound psychologically and psychiatrically. And it succeeds in this. But the pastor will quickly sense that many of its basic ideas are inherent in the Christian faith. This fact can too easily be taken to mean that science confirms religion. Or it may lead the thoughtful parson to a real heart-searching. If the Christian faith has had so many of the ideas basic to the cure of fear, why so much fear in its adherents? Are the basic concepts of science and religion sufficient, or do we need the dynamic relationships and processes which are the realities of the Christian faith, and which its ideas are trying to formulate? Can the principles expounded in this book, be they scientific or religious, have any vital significance apart from the commitments to both man and God that has been the possession of those who have had a mature and genuine Christian faith? This book does not attempt to deal with these questions, but it presents a background against which they may be faced.—***Carroll A. Wise***

OF ALL the perplexities that beset our human kind on this planet, none is more urgent to understand than the problem of fear. Fear is devastating because it "blocks our free approach to experience" and prevents good interpersonal relations. It is dangerous because it is often disguised as strength when it is really insecure defensiveness; or as goodness that is nothing but rigid and negative taboos; or claiming love for what is actually possessiveness. Fear is not a private affair but a social dismay that spreads a sense of helplessness and futility in widening circles.

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Johnson

A thorough student of psychology and psychiatry, Mrs. Overstreet has a vivid sense of what is at once interesting and important in the human scene, and a congenial way of exploring with the reader the labyrinth of human motivations in concretely personal and unmistakably significant concerns. Tracing the crises of growing years as the meeting of expanding situations, she then shows how the crises of later years come in accepting the contractive experiences of aloneness, childlessness, dead-end vocations, invalidism, retirement and old age; thereby learning how to "let go with the heart" and make the most of diminishing opportunities.

In asking what we can do about the problems of fear, the author points to the new affirmative which the clinic is giving to love, to perception as the clue to behavior, to the need for self-acceptance and how to encourage it, to the creation of a permissive atmosphere in family and other relationships, the use of rational instead of irrational a thority, and the ways by which we may become members o of another. This is a book that no alert pastor, teacher, parent can afford to miss.—***Paul E. Johnson***

The Practice of Evangelism

—By BRYAN GREE

Charles Scribner's Sons, 258 pp., $3.

HERE is a book on evangelism that merits every co plimentary superlative a reviewer can use. It is the be book on the subject I have ever read—and I have careful studied most of them. Its subject matter is comprehensive and complete, accenting both depth evangelism and breadth evangelism. Its basic principles are of the eminently sound, while the methods it recommends, eschewing all tricks and gadgets, is balanced, effective, and intensely practical. It is clearly outlined and ably written by a master evangelist of the highest order. I unhesitatingly place this book at the top of the list.

Crossland

This great book grows out of thirty years experience as a minister, counselor, preacher, and evangelist. Beginning with the personal contacts of London parish, and continui through an unsurpassed four-year ministry to the colle youth of Great Britain, Dr. Bryan Green has also held gre evangelistic missions with fine success in Australia, Ind China, Canada, and the United States.

Perhaps no other world evangelist, except E. Stanl Jones, has spoken as widely and with as high acceptabili as has Bryan Green. Certainly anyone who can hold authentic evangelistic service attended by from five thousa to ten thousand persons in the Cathedral of St. John t Divine in New York City—a city where evangelistic ferv is never near the boiling point—and can repeat this in Was ington, D. C., and other American cities, deserves the mo respectful and attentive hearing. His entire book is bas on sound and successful experience.

After outlining "The Task of Evangelism," which is t title of the first chapter, he deals with "The Necessity Conversion." His philosophy of conversion is clear and v orous. "What is the minimum of experience which qualifi a man to be called a Christian," he asks. "We preach for 'verdict'—but what is the verdict? We want people to 'cr the line' but what is the line? Men become Christians different ways. There can be no stereotyping of conversio In the New Testament the experience which qualifies a m to be a Christian is a personal encounter with the livi God in Christ." Like the Master, he accents commitment Christ, self-denial, and the taking up of one's cross as t conditions of authentic conversion.

Exalting "The Mission of the Local Church," he enrich the current American concept of the church with the A glican philosophy of the church as the Bride of Christ a the divine evangelistic fellowship. "Nothing can take t place of this local witness [for Christ]. Mass evangeli undoubtedly has its place; parochial missions can make th contributions; a specially gifted evangelist can proclaim message; the specialist Christian can make his contributi in the factory, in politics and in teaching. But in the la analysis it is the worshipping community, that part of t

dy of Christ that worships, lives, and proclaims the spel in all its activities in any given neighborhood, which the real evangelizing agent used by the Spirit of God."

Americans will read "Evangelistic Preaching" and "Missns and Mass Evangelism," Chapters Four and Five, with en and eager interest. "All Christian preaching is evanlistic, for preaching, to be Christian preaching at all must a declaration of the Word of God. This Word is about d and about His purpose for man. Stressing the necessity uniting preaching (kerygma) and teaching (didache) in evangelistic sermon, the author declares all Christian eaching, whether the proclamation of the basic facts of gospel, or the teaching of some live, moral issue, must be eaching which expects a response on the part of the hearers, esponse which can be given or known in terms of faith and ion." The psychology and techniques of presenting the llenge to Christ are helpfully discussed.

Christian missions and mass evangelism, when properly nned and prepared for, hold a valid and growing place the evangelistic effort of Christian community through the rches. Evangelistic Campaigns, Commando Campaigns, dustrial Christian Fellowship Crusades, Local Church ssions, Liturgical Missions along with Schools of Prayer d Teaching Missions, are among the forms of evangelistic rts which seek to revitalize the Christian faith and life believers, and at the same time to win converts. This book tains a wealth of practical suggestions for effective Chris- evangelism.

This is the evangelistic book of this decade. To gain its dom and to catch its radiant spirit, one must buy it, d it, and use it.—***Weldon Crossland***

BY an odd circumstance evangelists and psychoanalysts both talking about conversion. The thing that impresses reader of Bryan Green's *The Practice of Evangelism* is t it would be a great gain for the kingdom if analysts and ngelists could talk to each other ut conversion. Green's study of the blem is remarkably good. Any stut who has mushed through the quagre of evangelistic histrionics and ss manipulation, or the theological curantism often associated with ngelistic endeavors, will take heart m a book that eliminates these evils stressing instead the individual per- and what happens to him mentally d spiritually. It is easier to praise h a work than to criticize it, but if ticism must come, it will have to us, not upon what is done in this ume, but upon what is left undone.

Furgeson

This will probably center upon the analysis of conversion, ich is accepted as the "minimum experience which quali- a man to be a Christian." Conversion begins in conflict 22) and this conflict (unanalyzed and unventilated) is nneled by the evangelist in the direction of a sense of (p. 153) until the seeker "out of his despair" will cry God to save him (p. 154). The "offer of Christ" is then sented and received through faith (pp. 156-7). What this ans specifically in terms of integrating the individual's sonal life is left to the individual to work out with God prayer (159-60).

Once a willingness to surrender has been made, assurance victory result. Even alcoholics, once they are willing to delivered, find that "after their conversion the power to rcome the habit will be theirs" (p. 164)—through what author is inclined to regard as the supernatural work of God (p. 24). Although the author has "no intention of stereotyping" the process of conversion, this is offered as the standard pattern of a crisis conversion, and accompanying it is a standard analysis of pre-conversion conflict: ". . . We know that what is really troubling the person is a wrong God-relationship and that only when he is right with ultimate Reality will he be able to handle rightly the particular problem" (p. 140).

The psychotherapist will see in this two shortcomings: (1) An incomplete analysis of the infinite complexity of psychological conflict and (2) an oversimplification of the means for resolving conflict. Dr. Lawrence Kubie of Yale has correctly observed that "a true religious leader can sometimes create in the hearts of his followers a humble need for a different way of life which is often difficult for the analyst to achieve in his patient. It sometimes happens, therefore, that a religious leader will succeed in awakening a need to be different, without having the technical equipment . . . to show his 'patient' specifically what needs to be changed." The remedy, he suggests, may lie in a fusion of the technique of conversion with the essential elements of psychoanalytic therapy. Here indeed is the unexplored frontier in evangelism. Bryan Green brings us up to the border of this land (of which many another evangelist has not even heard) but he does not lead us in to possess it.—***Earl H. Furgeson***

THIS is an interesting book dealing with mass or preaching evangelism. Some will be surprised to learn that the enthusiastic author is a clergyman of the Church of England. The volume comes out of thirty years of experience as a revival preacher, or missioner, as Dr. Green would call himself. He has been a successful evangelist. His mission at the Cathedral of St. John the Divine in New York City attracted thousands.

The point of view is standard or conservative. The author does not write as one who has discovered a brand new procedure for winning converts. If Dwight L. Moody were living, he would probably place his stamp of approval on this book. Green observes that though some may question the technique of evangelists, when any believer is asked to counsel with a soul seeking Christ, he usually employs the techniques which have long been in vogue in the church. There seems to be no other way.

Green questions the advisability of a simultaneous evangelistic campaign by many churches in a locality or an area. He says, "I am not at all happy to recommend the simultaneous mission. It seems to me improbable that eight or nine different units will be equally ready at the same time to embark upon separate parochial missions" (page 117). The author's comment is pertinent. One wonders how many Methodist churches are ready when a city-wide or conference-wide evangelistic program is launched.

Ministers and laymen who have not been particularly successful or happy in evangelistic services may lay down this book wondering just how or why Green has been so effective in this work. They may come to one of two conclusions: (1) that some Christians, one of whom is Bryan Green, just believe in, enjoy, work at, and succeed with evangelism, while others engage in evangelism reluctantly, hesitantly, with questions and mental reservations, and therefore have indifferent success; (2) that some Christians are peculiarly endowed with gifts for evangelistic preaching and personal evangelistic work, while others are not. They may cite Scripture to substantiate the latter conclusion, *And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers . . . for the work of ministry, for building up the body of Christ* (Ephesians 4:11 R.S.V.).—***Albea Godbold***

Browsing Through Recent Fiction

A Review by GERALD KENNED

OUR TIMES seem to demand fiction that is either all black or all white. A considerable number of writers specialize in the tough, brutal, sexy novels which leave nothing to the imagination and assume that life is only for the rough and conscienceless. Or else some well-meaning writer decides that this has gone too far and there is need for an "uplifting" novel. The result is a sweet little story that simply ignores the seamy side of living and creates a group of characters who are insufferable moral snobs. Or it may be that someone has a theory to promote and he decides that more people will read it if he puts it in the form of a novel. The result is a propaganda piece with no more subtlety than a bagpipe.

But now and again there appears a real novel which is a reflection of life. That is to say, it has nobility as well as evil in it, and the lessons it has to teach come out of the situations instead of having the characters stand around and preach little sermons. These impressions were strengthened by reading a number of recent novels, and what follows will illustrate the types mentioned above. I have the feeling that the present time is producing less than its rightful proportion of real novels.

ASCH, ***Moses.*** Sholem Asch delights in taking biblical themes and turning loose his genius and imagination on them. Sometimes the results are particularly happy, and sometimes, as in the case of *Mary*, nothing much seems to happen except a padding of the material and a lengthening of the story. But in *Moses* we have a first-rate job. With his understanding of the people and the history, the author makes Moses vital and living. People who do not read the Bible will find here some biblical insights, and those who read the Bible unimaginatively, will be stabbed awake. Which is to say that most every reader will find profit and enjoyment in this novel.

BARRETT, ***The Left Hand of God.*** A white military chieftain serving a Chinese warlord gets fed up with the whole business and escapes disguised as a Catholic priest. He is converted by his experience, meets a nice girl, argues theology with several people, and lives happily ever afterward. I guess such things could happen all right because people get religion in strange places and by way of strange methods. But the plot still seems to me somewhat forced. However, if we agree that those who are not against us, are for us, this is on the right side.

STREET, ***The High Calling.*** Brother Wingo, who had suc a rough time in *The Gauntlet*, is back again. This will te you what happened to him after resigning a big city churc and accepting the call of a small Baptist congregation. Thos who read the first book and liked it will find more of the sam here. Those who read the first one and did not like it, will c well to pass this by. Those who did not read the first one b think they would like to hear about a preacher's trials an tribulations from the standpoint of a writer who does h best to be sympathetic but never gets to the real center of th issue, will be happy with this one. Someday, someone is goin to write a real novel about a preacher. I wonder when!

ALLEN, ***Doctor in Buckskin.*** I read this last summer Europe and the details are not too clear. But as I recall, told the story of Dr. Marcus Whitman, pioneer missiona doctor to the Northwest. He was a young man of courage an honor, but not always of tact. He won the respect of th trappers and mountain men, but did not find a way to g along too well with his associates, nor with the India around Walla Walla. One gets the impression that he w right but particularly unfortunate in the man who came be his helper and in the tribal chieftains whose good will needed if he was to succeed in his work. Dr. Whitman w one of the great pioneers in the Christian missionary wo of this nation, and the massacre of the Whitmans was one the great tragedies of the church. The novel is well done an it succeeds in making its hero both human and great.

WALTARI, ***The Wanderer.*** You may have had the e perience of feeling that what is happening to you happen once before. There are some who interpret this as proof th we have been here before, and hence the theory of transmig tion of souls is substantiated. That always seemed to me li building a twenty-story building on a foundation of mat sticks. But anyway, I had that same feeling as I read th book and then discovered that Waltari, having found a go plot for *The Adventurer*, decided to change the names of t characters, add a few new details, and give it to us aga under the title of *The Wanderer*. But the first book was very good adventure story and this one is too. However, not be surprised if you have the sensation of having be through it all before.

ORNITZ, ***Bride of the Sabbath.*** This, to me, was the b of the lot. I had heard nothing about either the book or t author and picked it up wondering what I was in for. We I was in for a fine time. The book deals with Jewish peo in New York and has so much wisdom and understandi that it was hard for me to put it down. This is my idea what a novel ought to be, namely, full of the virtues a vices of people and reflecting love for mankind. There w be a number of readers who will wonder why I singled th book out for special mention. Maybe it was because I was the right mood, or maybe it was because it had not be spoiled with advertising ballyhoo. Or maybe it was becau it is a genuinely distinguished novel.

MARQUAND, ***Melville Goodwin, U.S.A.*** Any book M quand writes is regarded as an important literary occasi

he is without doubt a very competent writer and he deals h situations which are of interest to a large number of ion readers. This book is no exception. It will provide a asurable evening or so for most of us. It deals with an ıy general and the Pentagon in such a way as to dispel tendency to look for our salvation from that quarter. idently, it is a powerful argument against those who l try to maintain that the army does not create "the mili- mind." I feel sure this was not the primary aim of the hor, for he has a great deal of sympathy for the hero and hes him with a certain honesty and dignity. The whole ression left is of a wealthy civilization that is lost and ildered. General Goodwin and the other people in the k are good examples of how we got lost, and the lack ıny sense of direction on the part of any character is the son we are bewildered.

HRISTIAN, ***The Dams Can Break.*** If you are open ded enough to believe that communication with the dead ossible, you might have a try at this book. If not, do not ıer! For it deals with spiritualism and the healing that come to people from such sources. The story is secondary is simply a peg to hang certain spiritual and mental ries on. It is well written and has more literary excel- e than most propaganda novels. Of course, there is ıing wrong with propaganda novels, especially if you ee with the propaganda. I do not happen to have dis- ered anything convincing in this field as yet, but there a number of much smarter men than I am who have mined the evidence and have been satisfied. I have labored point too much perhaps, but if you cannot stand the ry you will not be able to stand the book.

ARY, ***Mister Johnson.*** This is a well-written book by an blished writer, but it never rang the bell for me. The scene frica and the plot revolves around a native clerk who is a t, a dreamer, a thief, and finally a murderer. The author s succeed in convincing the reader that it is futile to ly the same standards of behavior to him that the English ernors apply to themselves. Mister Johnson is likeable spontaneous, but to at least one reader, he got tiresome. parently there is something about improvident, careless ple which appeals to Joyce Cary. I suppose they are er to the kingdom of heaven than some more prudent hren, but they can become as lacking in surprises as the r kind. I still feel, however, that I have been unable to down the real reason for my lack of enthusiasm, and e seems nothing else to do but close with the remark ibuted to Humphrey Bogart, who was summing up his ressions of Africa: "It just wasn't my cup of tea."

. ALLEN, *Doctor in Buckskin.* Harper & Bros., 277 pp., $3.
LEM ASCH, *Moses.* G. P. Putnam's Sons, 505 pp., $3.75.
LIAM E. BARRETT, *The Left Hand of God.* Doubleday & o., 275 pp., $3.
CE CARY, *Mister Johnson.* Harper & Bros., 261 pp., $3.
ELINE FATE CHRISTIAN, *The Dams Can Break.* Storm ublishers, 216 pp., $3.
N P. MARQUAND, *Melvin Goodwin, U.S.A.* Little, Brown Co., 596 pp., $3.75.
UEL BADISCH ORNITZ, *Bride of the Sabbath.* Rinehart & o., 410 pp., $3.75.
ES STREET, *The High Calling.* Doubleday & Co., 308 pp., 3.
A TOIMI WALTARI, *The Wanderer.* G. P. Putnam's Sons, 38 pp., $3.75.

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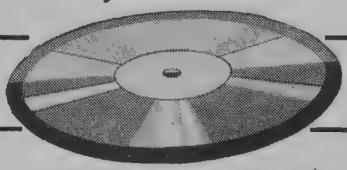

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DONALD T. ROWLINGSON, professor of New Testament, Boston University School of Theology.
CARL J. SCHERZER, chaplain of Protestant Deaconess Hospital, Evansville, Ind.

A Man Faces Today's Plight

JUDAISM AND MODERN MAN, *by Will Herberg. Farrar Straus and Young, 313 pp., $4.*

This book is important: Nothing in it is so memorable as its exposure of the profound rapport the earnest Jew, of non-orthodox cast, feels with the earnest Christian. His vision of Jew and Christian walking along together, under God, to face down all the totalitarian and pagan cohorts of our frightening age, is an inspiring one.

Are there many Christian laymen, not professional theologians, who could have written as deep and far-ranging a book as this about their faith? Will Herberg's chief activity, we judge from the book's jacket, has been in labor relations. Yet, evidently driven to his knees or to the ground by the plight not only of the Jews but of man as man today, he has felt the do-or-die compulsion to find a faith for living. He finds it in his Jewish biblical heritage, explored and experienced anew with the help of such Jewish thinkers as Martin Buber, Franz Rosenzweig, and Solomon Schechter; and of Christians like Reinhold Niebuhr. Other Christians freely quoted are Kierkegaard, Brunner, Tillich, and Richard Niebuhr. The notes following each chapter reveal vital engagement with significant authors.

It must be quite evident to the reader at this point that Herberg is an existentialist. Life is crisis. Each day is decision day. No peace of mind here. No mystic flight to serenity. We know God in crisis, judgment, decision. We know him in the I-Thou encounter, and not in rational procedures or general revelation. Man is naturally proud, greedy for power, and devilishly clever at rationalizing his selfish impulses. And what an idolater! Of course he must worship something, so he usually worships a magnified image of himself. But the living God of the Old Testament revelation judges and humbles us. His true prophets prod us toward repentance. The burden of the book is prophetic in the highest sense. Yet every page reveals one who has gone to all the schools to find the alternative readings of the human tragedy. Naturalism, relativism, scientism, philosophical idealism, progressism, and others are acutely analyzed and found wanting. All of them hide their heads or run away from the judgment of real history, and offer no true salvation to man in his lostness. One might turn to page 200 and see how John Dewey's optimism looks to a Jew who knows that in this age of ours a Hitler brutally murdered six million of his fellows—to a Jew who has pondered the words of Amos and the Isaiahs.

The final section of the book, called "The Mystery of Israel," will prove most informative and challenging to the Christian reader. Here the author walks reverently back into the lighted synagogue to celebrate the faith of his fathers. He lives over again the history of the covenant people as he participates in the ancient festivals. Of course he leaves us Christians on the porch, for the Jew never seems to want to evangelize. He is sure of the Jews' utterly unique mission as the God-revealers, come what may, and however much they may want at times to crawl out from under the crushing burden of it. Yet he rejoices that the Christian carries the essence of the true faith out into a far wider field. The passing tribute to Paul (p. 272) pleased this reader, who used to hear learned rabbis try to explain "how Paul that way."

Herberg's is a noble faith—and this is a brilliant book-noble but an austere faith. The reviewer is penning th lines on December 24. He salutes a true brother in covenant of God, yet still wants to bring him right into stable over by the manger.—***John W. Brush***

For the Uninstructed

AN INTRODUCTION TO THE NEW TESTAMENT, *Richard Heard. Harper & Bros., 268 pp., $3.*

This book is intended for "the uninstructed reader" of New Testament. It attempts to lead him through the fi of modern historical analysis of each document of the N Testament, in an introductory way, so that he may be couraged to go on independently to more intensive study an intelligent and effective way. The emphasis is placed u the religious implications of the New Testament, which torical study can help one to understand and appreciate. documents are grouped in four categories: (1) the Gosp with emphasis upon their historical value for reconstruct the life and teaching of Jesus; (2) the Acts of the Apost with concern for the earliest history of the church; (3) Epistles, including those by Paul, with major interest their representation of the religious and ethical message the early Christians; and (4) the Revelation of John and place of apocalyptic expectation in the thought of Jesus his followers.

I respond to this book, and I intend to make direct use it in my seminary class in "New Testament Introduction." may perhaps serve college students and the general rea better, because of its elementary nature, but most semin students are just as "uninstructed." Its chief values for in this respect lie in its attempt to bring out the religi issues involved, not by avoiding historical criticism, rather by means of it; its acute awareness and intellig

ıtment of the issues in a comprehensive, if abbreviated, ıner; its citing of alternative views in regard to highly atable issues; its very elementary nature itself, permitting gnment of outside reading for elaboration of any given ic; its balanced treatment of the occasional nature of the stles and their general witness to the church's thought experience, as well as balance and perspective through-

rom the point of view of personal preference, I like, ng many other things, the liberal tone of the author's d and his recognition of the importance of the historical ıs as the foundation stone of the Christian edifice.

Vhat has been said indicates the potential value of this k for the pastor who wishes to keep abreast of current v Testament thought, as well as for the general readers ıis parish who constantly challenge him to keep ahead hem!—***Donald T. Rowlingson***

wo-Source Theory Challenged

E ORIGINALITY OF ST. MATTHEW: A Critique of ıe Two-Document Hypothesis, *by B. C. Butler. Cambridge Iniversity Press, 179 pp., $3.75.*

his is a detailed and studied discussion to vindicate the ıor's assumption that the general acceptance of Mark Q as the documentary sources of Matthew and Luke t be "abandoned as absurd"; and that our Greek Matthew t be accepted as the major source of both Mark and e, the latter using also Mark. "This is the only fair and est conclusion from the facts."

long with the abandonment of the Two-Document Hyıesis we must also let go both the partially inadequate, ially erroneous form criticism, and the theory of oral lition as the common source of our three Synoptic Gospels. n Aramaic Matthew, "emanating from the body of the d's own companions before they dispersed beyond the lers of Palestine," lies behind our Greek Matthew. This maic Gospel was put into Greek, immeasurably better ı the Greek of Mark, before it was used by the other Gospels writers. Mark reports the "Reminiscences" of er, but when he came to the writing of these reminiscences ıad and used Matthew. Indeed, Peter himself was able to k his memory of events and teachings by referring to witness of his fellow-apostle in Matthew." So the author ms.

hree particular examples of the author's defective reasongrounded in his basic assumption may be cited. First, three theories that are set aside are not the only possible rnatives to his major contention. Luke 1:1-4 and the ltiple Source Theory" deserve careful consideration. ınd, Mark's phrase *in his teaching* (4:3; 12:38), and his ement that *with many such parables spake he the word them* (4:33), hardly mean that "the presumption is strongly confirmed" that Mark "knows and states that s excerpting . . . from a long discourse . . . which he did propose to reproduce in full." Third, the assumption Matthew gives the one adequate, accurate, and faithful ount of the original situations and words of Jesus is a er bad case of *petitio principii,* and at times basically ates the argument. For example, the logic of the total ation reflected in Mark 13:1-4, Matt. 24:1-3, and Luke 5-7 is emphatically against Matthew, and the Abbott.

ur verdict: the question is still open for discussion.—*V. Bailey*

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Obedience and Liberty

LAW, LIBERTY AND LOVE, A Study in Christian Obedience, *by Columba Cary-Elwes. Devin-Adair Co., 248 pp., $4.*

This book is a study of the idea of obedience as the foundation of Western civilization, and its abandonment the cause of our present cultural crisis. "The greater the crisis," Professor Toynbee remarks in the preface, "the older its origins in all probability. . . . But, the farther one travels back into our western past, the more Catholic does the soil and spiritual landscape become." This, then, is a study of monastic and Roman Catholic notions of obedience in the shaping of European institutions.

The author is monk of Ampleforth, England, and a member of the Order of St. Benedict, who first gave primacy to the virtue of obeying a religious superior and whose order became "the continuity of Western history incarnate" (Toynbee).

The special merit of this book is its historical account of the reordering of Europe by the Benedictine, the Cluny, the Franciscan, and the Jesuit Orders. They shored up the dykes against the flood of barbarians from without, and also within civilized man. And *obedience* to the papacy was as a matter of fact the Rock on which European civilization rested.

The chapter on the New Testament is (not unexpectedly from the pen of a papist) practically worthless, with its very much mistaken conclusion that "the Gospels, Acts, and Epistles . . . give us a complete picture of the ascetic and mystical way, a way which includes mortification, law, liberty, and love. a way in which obedience is central." The author's treatment of the post-medieval period again becomes rather thin, though not always in error. A chapter on "Autonomous Man" deals with Machiavelli, Luther (who "stands convicted of that crime against Europe, the attempt to split its soul"), Rabelais, and Rousseau.

With much of this diagnosis we may agree, more easily than with the proposed remedy: "obedience without delay was imperatively needed." In a subsequent chapter entitled "The Rally," the author treats the Catholic counter-movement in the persons of Sir Thomas More, Ignatius Loyola and the Society of Jesus, Cardinal Newman, and the recent popes, Pius IX and Leo XIII. These all championed the rally of the cardinal principle of obedience in the face of modern liberties.

Only a slight but significant error in the theological foundation has led to some amazing deviations in the edifice this book builds upon. Undoubtedly "obedience" and "love" both belong to the essence of the Christian life. But which of these two words should be made the *adjective*, and which is the *substantive?* Do we sum up the will of God as "loving *obedience*" or as "obedient *love*"? The latter is the biblical and the Reformation point of view; while the former is the attitude of Catholicism.

To wit: "Love, the heart of the Christian way of life, expressed itself in obedience, and obedience expressed itself in action." Instead Protestant ethics would say: Faith and obedience, the heart of the Christian way of life, are expressed in love (Gal. 5:6), and love expresses itself in action. "Love came before obedience, yet as ever overflowing into obedience." Instead Protestant ethics would say: Faith, obedience, and humility in relation to God come before love, yet as ever overflowing into love for neighbor. St. Benedict wrote in his Rule: "The first degree of humility is *obedience without delay*." To the contrary, the New Testament teaches that the first and also the final degree of humble obedience to God's will is *love without delay*. The end result of this slight but important shift of emphasis would be not "corpse-like obedience" but true liberty under the silent pressures of God's love and of the spirit of his Son (Gal. 4:6).

At times the author seems to be not far from this truth, that love not obedience is the substance of Christian morality—for example, in discussing Thérèse of Lisieux ("her sanctity was concentrated in love and nothing else"). Thomas Aquinas (who refuses to subsume love under the virtue of obedience in the strict sense, but only in the broad sense that the human act of love means a conforming of will to Will) and St. John ("Love means keeping his commandments; *love is itself the commandment*, 2 Jn. 1:6"). The cynic might question whether the author's regard for Thomas Aquinas is a matter of "obedient love" for the truth of his theories or "loving obedience" to the church's endorsement of his philosophy. For the Catholic Christian philosophy as well as definitions *de fide* are among those things which "were not so clear in the days of Thomas More as they have become since."

A more sobering question raised this volume for the non-Catholic read is this: Can that most biblical and the same time most mature of all terpretations of Christianity, name "the liberty of the Christian man," w its stress upon creative individual cision and the priesthood of all believe to one another, provide an invigorati impulse for present-day civilization su as "the obedience of the Christian ma gave to the former age of Christend so movingly recounted in these page —***Paul Ramsey***

The Personal Ministry

PASTORAL CARE, *edited by J. Ri ard Spann. Abingdon-Cokesb Press, 272 pp., $2.50.*

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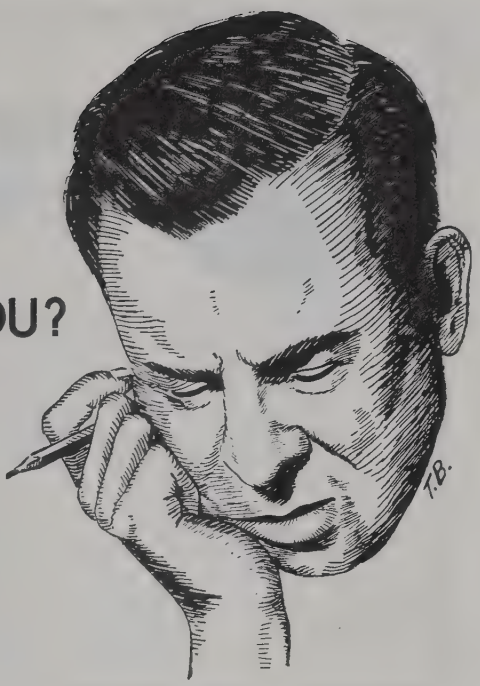

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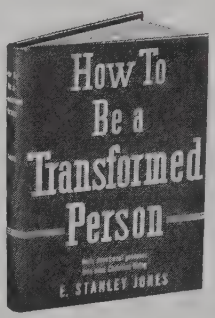

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mund Heinsohn. Beginning wi
pastoral care of children, the e
chapters are titled: "Youth"; "
Newlyweds"; "Middle-aged, "
Church Members"; "The C
Senior Members"; "The Heavy-l
"The Sick"; "Alcoholics"; "Th
tally Ill"; "Church Officials";
Church Members"; "Those Wit
Church"; "Those in Institutions
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A clergyman who desires an
lent review of the entire field of p
care will find it in this book. Th
some very helpful suggestions esp
in the chapters on the mentally
the alcoholics. If the reader is a
ate of a school of theology a
kept abreast of the times, this bo
be a stimulating review.—*Ce
Scherzer*

Laws on Sex Offenses

SEX AND THE LAW, *by
Ploscowe. Prentice Hall, 31
$3.95.*

This book examines state an
eral laws dealing with marriag
nulment, divorce, illegitimacy,
homosexuality, psychopathic s
fenders, prostitution, and other st
relative to sex and the law.
thorough, frank, and honest. The
points out the inconsistency of t
and the efforts of society to dea
one of the strongest forces inher
the human creature. The writer
nizes the weaknesses of the la
points out how it could be streng
to deal better with the subject.

Law, like religion, never
abreast of other social sciences,
this subject it is far behind me
Judge Ploscowe has written a boo
senting the terms of the law; he h
attempted to point out extensive c
that would, in his opinion, be des

I am not sure how helpful the a
minister would find this book. Ce
he, as well as the social worker,
to be familiar with parts of it in
to have information at his finge
The book will help him to unde
something of the confusion we n
dealing with sex problems. Wher
ing with divorce, annulment, i
macy, homosexuality, the pasto
find this book quite helpful.
tunately, too few of our pastor
with these subjects.—***Russell L.***

ur Hope in God

SCANDAL OF CHRISTIANITY, *Emil Brunner. Westminster Press, 6 pp., $2.*

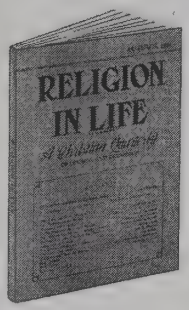
is book of Emil Brunner's will be ul to anyone seeking a better un- anding of Christian theology. It e especially helpful to those who been unable to accept the neo- dox position. Whether the neo- ls like it or not, the writings of hr, Barth, and Brunner have al- had a tremenduous influence on tian thinking. They are destined ve even greater influence in the alf of the century, even if we do o in the exact direction they are ing.

is emphasis is a natural result e pessimistic days through which ave been living. The failure of matic progress" was a death blow e religious humanist. Naturalism more unsaid that was ever af- d and proved a broken reed in lt times. The bland liberalism e early twenties lost its appeal e forty's. Neo-orthodoxy has been to fill the void and is becoming and more acceptable. Whether s due to the increasing influence ssimism, or the clarification of the rthodox position, we do not yet

is particular treatise of Brunner's ear, concise, and at times dra- . While he talks of man's inability anything about his sinful con- , he also states that Christian is a "life decision," a matter e's whole being. There is insight e statement that man's position sinner is not so much the ex- ion of the animal nature in man, result of man being created in nage of God. Man's sin is pride. causes man to rebel against God, hus he is separated from God. God evil seriously because he takes seriously. God's wrath is a result holiness, but holiness and love are dentical. The author takes the ob- e view of the atonement, but God e subject and not the object of ciliation.

e author frequently admits incon- cies, and often it takes a bit of al juggling for the reader to keep s together. For example: "The owledgment that I am a sinner, able of being not a sinner and ning again that for which I am

Spring is a time of new horizons...



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The Miracles—Wings or Weight? . . . . . NOLAN B. HARMON
The Mass Media and the Kingdom of Evil . . . . ROBERT W. LYNN
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destined. is the entrance of God's saving grace, in which Christian faith and the salvation of the world consist."

The book seems to me broader and more helpful than the conventional neo-orthodox position, and yet there are several emphases I am unable to appreciate fully. The hopelessness of man's position seems so complete. Must man be made such a helpless, hopeless creature in order to present fully the Christian gospel? Then, the statement that God's attitude and disposition toward man changes because man (by his nature) is a sinner seems out of keeping with the conception of God I get from Jesus. Then, too, a sense of guilt may be the result of neurotic tendencies, and a too deep sense of guilt lead to death rather than life. The book is stimulating, if not entirely convincing.—***Jack Anderson***

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The Pastor
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No Easy Prescriptions

THE LIFE WE PRIZE, *by Elton Trueblood. Harper and Bros., 218 pp., $2.50.*

Here is a timely book that can serve both pastor and people in evaluating the resources needed to fight the good fight in these troubled days. The chapter on "Integrity" is worth the price of the book, and I know of no more simple or lucid interpretation of the concept of a personal God than that found in the chapter on "A Basic Faith." At all points the book is written so that the thoughtful layman will understand it, but also it is so keen in its insights that the erudite will find passages to read again and again.

The book is advertised as an answer to the challenge of communism today. If one seeks a historical analysis of Christianity and communism, or a sociological evaluation of the two systems of thought, he will be disappointed. Dr. Trueblood has limited himself to the field of the psychological, psychoso and religious values of life that fortify the soul of man so that h adequate for the struggle of ideas doing this, the author has been of service, for probably our greatest w ness as a people is our weaknes understanding the way of life cherish. Even if we did not know we cherished, this little book w sharpen our thinking so that we see it. If we have a deep understan of the Christian concept of the v of personality, we will lay this aside with a feeling that we see clearly than ever before the relation of that concept to the basic poli and social problems of our day.

Trueblood speaks of no easy scriptions for happiness or success does not equate comfort with the life. He makes the deeper motive spiritual living stand out in a bold lief that can give us courage in times, and a sense of mission la than comfort-seeking.

Again and again he fashions a ph or sentence so that it stays with u a persistent echo. "Democracy is n sitated by the fact that all men sinners; it is made possible by the that we know it." In an age of t whose lengthy diagnosis become babble of despair, this author has phasized the value of little books w positive prescription. He has don again. You will want to add this t other volumes on your book shelf help you to clearly etch your pos faith.—***Edgar N. Jackson***

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Catholic View of Reunion

ONE AND HOLY, *by Karl Ad trans. by Cecily Hastings. Shee Ward, 130 pp., $2.*

ADVENT, *by Jean Danielou; tr Rosemary Sheed. Sheed & Ward, pp., $2.50.*

It is unfortunate that Roman Ca lics follow our Protestant litera more closely than we follow their will be a rewarding experience ministers to read some excellent volu by Roman writers in order to re more clearly how much we hav common, but at the same time how the barrier is between the Co sions.

The first of these volumes deals the problem of church union. It i

ome of discussions in Germany re a real *rapprochement* has been npted between Lutheran and Roman ers. Karl Adam writes in a most eciative way concerning the valu- contributions of Luther. He does minimize the corruption of the ch at that time nor does he belittle er's insight into the gospel. Adam contends that similar insights have ys been found in the Roman rch. It was the later Lutheran di- who cut off the possibility of re- n. If the Lutherans are willing to ack to Luther, a common ground t be found.

ut how is reunion to take place? rally in the author's eyes by a re- to the one true church. For a an Catholic there can be no other er, at least for the present time. vidual Protestants are not now out- the mystical body of Christ. But organizations are not churches. Roman church will never condemn religious experiences of these indi- als, for "Whatever proceeds from st and leads back to Christ has its home in the Catholic Church." author envisages great concessions iscipline in case whole bodies of stians should return to the fold. is, even married Protestant minis- would have some place in the care uls.

e other volume is by a French t. It deals with the relation of the el to non-Christian religions. Its ine religious fervor is unmistakable, t is hopelessly marred for a Prot- t reader by the allegorical treat- of the Old Testament, by the as- hing defense of Mariolatry, and by discussion of such subjects as the ion of angels. Nevertheless, the ne contains some wise observations he relation of Christianity to the Christian world.—***Clarence ker Craig***

IMUNISM VERSUS THE EGRO, *by William A. Nolan. enry Regnery Co., 276 pp., .50.*

case study of Communist propa- a in the United States as directed rd the Negro people. The book pre- trends and strategies. It is well mented and indexed. Its conclu- are that the propaganda has not much headway among Negroes, it might if the whole force of com- st propaganda were adapted to lems of Negro life, but that the cannot afford this.

CONQUEROR IN CHAINS, *by Donald G. Miller. Westminster Press, 271 pp., $2.50.*

A story of the Apostle Paul for senior young people. Chapter illustrations are included.

LIFE'S MEANING, *by Henry P. Van Dusen. Association Press, 244 pp., $2.50.*

This is a most timely book in these days when many persons seem to be finding so little meaning in life. The distinguished president of a distinguished theological seminary deals here with some of the basic questions of life. This is an excellent book to recommend to laymen—and it will serve well the preacher himself. The author dealt with these questions twenty-five years ago; after much more experience in life's meaning he grapples with the same questions with a new timeliness.

THEY'RE ON THE WAY, *by Samuel M. Shoemaker. E. P. Dutton & Co., 160 pp., $2.25.*

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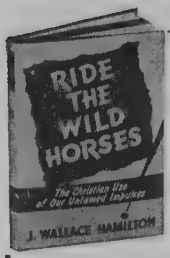

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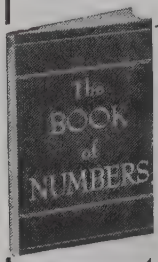

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An interesting travelogue that attempts to describe Palestine as it was seen by Jesus. This is a good book to circulate among pupils studying the geography of the Holy Land.

TELL THE WEST, *by Jerzy Gliksman. National Committee for a Free Europe, 95 pp., 15 cents.*

An eyewitness account of the living and working conditions in Russian forced labor camps.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS, *translated by Louis J. Puhl. Newman Press, 216 pp., $2.25.*

A new translation of the well-known manual of discipline by Ignatius of Loyola. So unaccustomed are we to religious rules today that this manual will seem out of place. Some of the rules are of no value because they encourage self-righteousness. But Protestants, who as a group tend to sunder the flesh from the spirit, might be wise to follow the exercises that discipline the body.

ROADS TO RADIANT LIVING, *by Charles L. Allen. Fleming H. Revell Co., 157 pp., $2.*

Fifty-three short "heart-side talks" by the pastor of Grace Methodist Church (Atlanta). These pieces originally appeared in an Atlanta newspaper.

SELECTED WRITINGS OF MAHATMA GANDHI, *ed. by Ronald Duncan. Beacon Press, 253 pp., $3.*

This author has, among other things, tried to assemble Gandhi's writings that will have permanent value. The introduction gives insight into the relationship between Gandhi and this author.

A HANDBOOK ON THE PAPACY, *by William Shaw Kerr. Philosophical Library, 322 pp., $4.75.*

A patient but firm demonstration that claims of the Roman Pontiff to supremacy and infallibility "are inconsistent with the teaching of the New Testament, are a contradiction of history, and a monstrous distortion of the Christian Faith."

THE CHURCH INVADES T PAGAN WORLD, *by Dwight Stevenson. Christian Board Publication, 96 pp., 50 cents.*

"A Bethany Study Course" on early church and its activities. A ful bibliography is included.

BEGINNING THE DAY, *by He M. Edmonds. Abingdon-Co bury Press, $1.*

A prayer for every morning of year by the pastor of Indepen Presbyterian Church in Birmingh Alabama.

THE WAY OF MYSTICISM, *Joseph James. Harper & Br 274 pp., $3.*

A collection of selected quotat from the writings of the mystics, the greater and the lesser. The is well indexed and includes a cha on meditation and communion with

THE GREATEST BOOK EV WRITTEN, *by Fulton Ours Doubleday & Co., 489 pp., $3*

Fulton Oursler is undoubtedly interesting writer. Though perhaps at his best here, he produces a to ing story of the Old Testament. knows how to reach the mass minc *Reader's Digest* fashion. The makes good reading, and if it succ in drawing people to the Old T ment itself, it will have served a purpose. It both enlightens and petuates common illusions.

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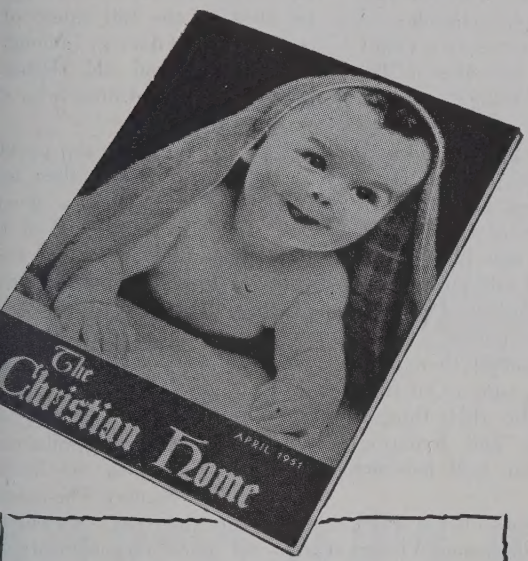

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monday morning

Plenty of Seats Up Front

By GRAHAM R. HODGES

(The author is pastor of First Congregational Church, Ticonderoga, N. Y.)

THEOLOGIANS have shifted from left to right. What preachers pray for is a shift of congregations from back to front. Sunday after Sunday thousands of men batter at the sonic barriers of the first six pews. Getting the Word across that no man's land stymies some of the best.

Recently a minister asked his congregation to shift forward during the second hymn. Good naturedly, they marched forward like good Christian soldiers. Two weeks later they were all back at their old perches. The front rows were occupied by the usual gremlins who caught his words, took off the sharp edges, and sent the echoes on back.

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IAN MICHELL, 29 LOWER BROOK ST. IPSWICH, ENGLAND

Let's face it, men. True enough, there are many great churches in America. But a lot of us face empty pews. They are not crowding in, lining up at nine-thirty so they can get a seat.

How to get them up front and keep them there! That's the problem. Hearing aids have ruined our standbys, the faithful deaf and hard of hearing. Formerly up front, now they can sit on the last pew, and with an invisible gadget catch just enough of the sermon to miss its main points.

Viewed from the pulpit, there is no earthly reason for people to sit from the rear forward. The whole thing is absurd, maddening, and irritating. Viewed from the rear, well, here are some reasons.

First, the back pews offer a quick getaway to the Sunday paper. Visions of little Junior mutilating the sports section unnerve many a father; the back seat offers an extra minute of protection here. Women churchgoers who value every moment in the rush for Sunday dinner save valuable time by sitting to the rear.

Again, the back seats give splendid protection against committee assignments. Since board members and other official buttonholers often sit toward the middle there is a fighting chance, by sitting in the rear, of getting out before these overworked souls can fight their way rearward. World War II may have led many soldiers to God. It also taught others to stay in the background and avoid dirty jobs. Keep in the back. Get out fast.

If you are self-conscious about your clothes, the back is the only place, except for women with new outfits. Lord, hasten the day when women will feel adequately dressed in a Protestant church wearing just working clothes and a shawl. It is a tragic fact that people too poorly dressed are not even in the back seats. They are at home.

Back seats are good insurance against poor sermons. That gap between eleven-thirty-five and noo be filled by the full range of coiffures, baldness among friends, new and old clothes, other items denied those who si ward.

How to cope with the probl another matter. Asking them to forward is a temporary mea best. The direct approach of r ing the pews is out, for you ne votes of those who use these Moving the pulpit down the may get you closer to the peop may also produce a tete-a-tete i of a sermon.

I do not believe that any m exists whereby we can influenc gregations in taking the front Sunday after Sunday. The reaso sitting in the rear overwheln sense of moral responsibility f ting in the front. Let us be gr for those brave souls who forward.

We can, however, get more in church. They will have to s ward; and the more present the forward. It is that simple. G more people in church is a mat homiletics, visitation, and e lism. These are matters of hard not gnashing your teeth at the pews. Most of us preachers a good enough to fill those rows eloquence.

Never mind what they say the power of great preaching. assume that your sermons a far behind Fosdick's. When the comer leaves church that first has he been made welcome by friendly lay people? Is he call during the next week by a fr couple? From now on out l best methods of visitation and gelism take over. Let homileti its part, but do not load too mu the spoken word. Preach to th on the back seat, not to the sai the middle. Meanwhile, fill the but do not try to move those people out of the back. We enough displaced persons now.

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The Cross as Good News

Christianity stands beyond tragedy. If there are tears for this man on the cross they cannot be tears of "pity and terror." The cross does not reveal life at cross purposes with itself. On the contrary, it declares that what seems to be an inherent defect in life itself is really a contingent defect in the soul of each man, the defect of the sin which he commits in his freedom. If he can realize that fact, if he can weep for himself, if he can repent, he can also be saved. He can be saved by hope and faith. His hope and faith will separate the character of life in its essential reality from life as it is revealed in sinful history.

—Reinhold Niebuhr, in *Beyond Tragedy*
(Charles Scribner's Sons)

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